LETTERS

TO

A CANDID INQUIRER,

ON

ANIMAL MAGNETISM.

BY

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TO HIS GRACE

GEORGE-DOUGLAS CAMPBELL,

DUKE OF ARGYLL, K.T., F.R.S.E.

&c. &c. &c.

MY LORD DUKE,

IN availing myself of your Grace's kind permission to dedicate to you the following Letters, I do not venture to suppose that your Grace will adopt all the views which may be found in them; but I am sure that every attempt, however inadequate, to investigate obscure natural truths, or to urge the investigation on men of science, will meet with your Grace's hearty approbation.

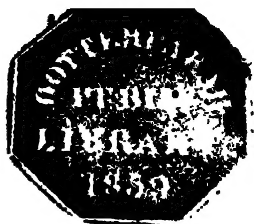
I rejoice, moreover, in this opportunity of expressing the very high respect which I entertain for your Grace's ardent devotion to truth, whether in natural science or in other fields of intellectual exertion, which has added new lustre to the historical glories of a name, immortally associated with the religious annals of Scotland.

I have the honour to be,

MY LORD DUKE,

Your Grace's faithful S[illegible]

WILLIAM GREGORY.



PREFACE.

THE following Letters were projected, the plan sketched out, and a part of the work written, in the latter months of 1849. But the translation of Reichenbach's Researches on Magnetism, and other labours, besides my absence abroad in the summer of 1850, have retarded its completion. This I do not regret: first, because, in the interval, Mr. Lewis and Dr. Darling, whose interesting experiments are fully noticed, have visited Edinburgh; and secondly, because, partly in consequence of this, many of our scientific men have become convinced that there are many facts in Animal Magnetism, too long neglected, which must be investigated. Indeed several of them have actually commenced observations on the subject.

In later times, Animal Magnetism was first prominently brought before the British public by Mr. J. C. Colquhoun, in his "Isis Revelata," and other interesting works. But these works did not produce all the effect which might have been anticipated from the great learning and research they displayed, and the clear, logical style and temperate tone in

which they were written; perhaps because, Mr. Colquhoun being a lawyer, and not a professed man of science, he may have been erroneously supposed, without investigation into his works, to be too credulous in this matter. Subsequently, Dr. Elliotson took up the subject, and has, in spite of much opposition, especially from his professional brethren, persevered in the practical study and application of Animal Magnetism, with a constancy and devotion to truth that do him the highest honour. A considerable number of medical men have, in the course of time, rallied round him, and have, like him, recorded their observations in periodical works, especially in the Zoist. But Dr. Elliotson has not given to the world a systematic work on the subject. Two respected clergymen, the Rev. Messrs. Townsend and Sandby, have published small works on Mesmerism; and more recently the Rev. Dr. Scoresby, so highly respected in the scientific world, has added another. These, with the Letters of Miss Martineau, the small works of Mr. Braid and Dr. Haddock, and one or two other works which I have not seen, make up the chief part of the English Literature on the subject, till the appearance, a very few years since, of Dr. Esdaile's interesting and valuable contribution to the medical part of the subject, his "Mesmerism in India." Still more recently, Mr. Herbert Mayo, a medical man of eminence, now retired from practice, has in various forms given to the public his experience.

It might be supposed, that the works above mentioned would have spread abroad a general knowledge of the subject, and would have had the more

effect, because a large proportion of them proceeded from medical men, well qualified to investigate such a subject. But, whatever may have been the cause of it, nothing is more certain, than that a knowledge of Animal Magnetism has hitherto, in this country, been confined to a few, and that it is in the medical profession that the fiercest opposition has been met with. In every society or company, the large majority do not even profess to have studied it, although that does not prevent many from expressing tolerably decided opinions. And we find, even among such as have paid a little attention to the subject, many ideas and views which are quite erroneous. In point of fact, therefore, a new work on Animal Magnetism is far from being superfluous; and it is hoped that this humble effort may have its use, were it merely in exciting the attention of some, and correcting the false impressions of others. It makes no pretension to a full and systematic treatment of the vast subject; and its only object is to convince the reader that there exist, in nature, a multitude of most valuable and interesting facts, which, in spite of their appearing strange or incredible at first sight, are true, and, being so, demand and deserve the most patient and complete investigation. If I shall succeed in conveying to the reader's mind that conviction, my object will be attained, and we may look forward to the appearance of some one, qualified for, and willing to undertake, the herculean labour of a complete study of Animal Magnetism.

There are various indications that the time is approaching, when the subject must receive the attention it deserves from men of science in general.

Within the last ten years, there has been a growing interest in it, in all quarters, which is now reflected in the changed tone of many of the leading periodicals. But, besides this, scientific men begin to feel that they must attend to it, or be left behind. Perhaps this feeling has been considerably strengthened by the appearance of the work of Reichenbach, of the first part of which, the most material to this subject, I published an abstract in 1846. In this work, without making any observations on the mesmeric sleep, but simply by studying, in the most strictly physical manner, the action of magnets, of crystals, of the hand, &c. on the human frame in the waking state, the Author has demonstrated the existence of a power, distinct from all known influences, pervading universal nature, and capable of producing marked effects on healthy persons in the ordinary waking state. It was easy to see that Reichenbach, by following a different route, had discovered the same mysterious agent which Mesmer had called Animal Magnetism; and that, while some of Mesmer's theories might probably be fallacious, yet the main facts had been fortified by these new observations, made in a manner so different, and, scientifically speaking, so satisfactory. Such, at least, was the impression which the study of Reichenbach's work produced on my own mind. I felt that, sooner or later, the whole subject would be investigated in the same way; and in the meantime, I was desirous to satisfy as many persons as possible, not only that certain most curious facts existed, but that they would all, in time, admit of a natural explanation. It was then, that I was repeatedly urged

to publish what I happened to know on the subject, but various things interfered, and it was not till about eighteen months ago that I finally agreed, at the request of a friend, to write the following Letters.

I have not ventured to direct attention to this interesting subject without due preparation, and some acquaintance with it, both theoretical and practical. My attention was first called to it in the autumn of 1827, by the late Dr. Coindet, senior, of Geneva, who lent me several works, among which was that of Dr. Petetin of Lyons, whose cases Dr. Coindet had seen. The perusal of these works convinced me that there were many extraordinary facts, which it was the business of men of science to investigate; and from that time I continued to read all the works on Animal Magnetism I could find. But it was not for a long time that I was enabled to see any of the phenomena. I was under the erroneous impression that the power of producing them was confined to a few, and consequently did not myself try to do so. I took every opportunity, however, of seeing them, as produced by others, both in public and private; but for a long period these opportunities were few, and the higher phenomena did not occur. At length, I think about 1842 or 1843, when I resided in Aberdeen, I found that I could produce the magnetic sleep in persons in whom it had already been produced by others. In some instances, in which I tried to produce it for the first time myself, I failed, no doubt from want of perseverance, and thus I was still dependent on others for cases. But after a time, I found that I also, with the help of patience and perseverance, could produce the magnetic sleep,

and many other phenomena. My professional engagements, however, prevented me from studying many cases, and it was only by slow degrees, that I was enabled to see, in my own experience and in that of others, almost all the phenomena of Animal Magnetism. I now find that it is not difficult to produce the magnetic sleep, and that, if we only try a sufficient number of cases, we are sure to meet with some in which the higher phenomena appear. Had I been able to devote my whole time to the subject, instead of only an insignificant fraction of it, I should long ago have met with all those things which I have only seen by slow degrees.

But, in justice to those who have laboured and written on the subject, I must here state, that, even while I was unable myself to see, or to produce, the higher phenomena, such as those of clairvoyance, I considered the published evidence as amply sufficient to establish the facts. I found it quite impossible to reject the consistent testimony of so many able men, in all parts of the world, as to the existence, in the magnetic sleep, of powers which in our ordinary state we do not possess. Many theories were broached, which appeared untenable; but the facts were established by what appeared to me, before I had myself met with them, sufficient evidence. As there was no reason whatever to doubt the honesty or truth of the observers, any more than the great ability of many of them, I could not feel justified in rejecting their evidence, because I was not able to account for the facts, or because I had not seen them. My seeing them would not add to the real force of the evidence, if, as I thought, that evidence

was of good quality. Accordingly, I admitted the facts before seeing them, as is done every day in other branches of science, on good evidence. That they were unaccountable, or appeared so, made no real difference, inasmuch as we cannot, truly and ultimately, account for the best known natural facts; and I was well convinced that we know but a small part of the secrets of Nature.

Accordingly, when in process of time I was enabled to see, and even myself to produce, these phenomena, I found that I could only confirm what had been stated, with most remarkable accuracy, by previous observers. And such has, I believe, been the uniform experience of all who have fairly investigated the matter for themselves. At least, every one among those whom I know, who has not contented himself with criticising the *public* experiments of others, (always, for reasons I have elsewhere given, more or less unsatisfactory,) but has patiently examined the subject in private, has ended by admitting the essential facts, as recorded by Mesmer and his successors, however strong his own prejudices may have been. It is a point of much importance, and worthy of especial notice, that the essential statements of the early writers have been confirmed by all who have really studied the subject.

It is true that some of these have only confirmed a part of those statements; but this is because they have as yet only been enabled to see a part of the facts. Thus, within a few weeks, many scientific and medical men in Edinburgh and elsewhere, have become entirely satisfied of the truth, and of the

very important nature, of certain facts which have been abundantly exhibited, on persons beyond all suspicion, by Mr. Lewis and Dr. Darling. These facts, however, constitute but a very small part of the vast subject; they consist, namely, of those which demonstrate the power of suggestion or control exercised by the operator over the muscular motions, sensations, perceptions, memory, or volition of susceptible subjects, when in a peculiar state, but not unconscious, nor in the magnetic sleep. On the contrary, these persons are thoroughly conscious, and will reason on their feelings, and try, but often in vain, to resist the influence of the operator. All this is now admitted, and nothing can be more extraordinary than these phenomena. But it is only a very short time since the whole of these very phenomena were denied and rejected. Nay, very recently, in a large city where Dr. Darling very often exhibited them, not one medical man of note did otherwise than reject them, and many even charged Dr. D. with imposture. Those who here saw and studied the phenomena, acted more rationally, and have found that the statements originally made were correct. Yet the evidence was really the same before these gentlemen saw the phenomena, and has acquired no real addition of force by their having seen them. Having often seen these phenomena in the sleep, and having studied the evidence of their occurrence in the conscious state, I was satisfied that it was good, and that the phenomena did exist, before I saw them. It now appears that I was right in this judgment. Now, I venture to apply this instance to that of the higher phenomena, which

many persons, not having seen, deny, while they admit such as they have seen.

It must be observed, that they denied the latter also; at least, to my certain knowledge, many did so before they saw them, when the real evidence was as good as now. And in regard to the higher phenomena, I would respectfully urge, that the evidence for these, if examined, will be found as good as we can have for any fact, short of ocular proof. Now, as they have just found that evidence confirmed, as to the lower phenomena, by what they have seen, the natural conclusion is, that they will also find it confirmed in regard to the higher phenomena, as soon as they have the means of studying these. It is the evidence, in most cases, of the very same persons, whose testimony has been confirmed by them in those points in which alone they have tested it; and it is illogical to reject that evidence, in regard to certain facts, merely because we have not seen them, when we have found it correct in regard to those facts which we have been able to see.

I speak from experience, when I declare my conviction, that those scientific gentlemen who have lately seen and admitted certain beautiful and wonderful phenomena, will also, if they only examine for themselves, with patience and perseverance, see and admit all the essential phenomena which have not yet been presented to them. The truth is, that although good cases of the higher phenomena are not exactly rare, it is not easy to find cases in which we are allowed to exhibit these, even to a small number of persons; and, moreover, from the very

nature of the facts, they cannot be exhibited to a large audience. The phenomena of suggestion, in the conscious state, admit, in good cases, of being shewn in public; but those of the magnetic sleep, including clairvoyance, are not only unfit for public exhibition, inasmuch as only those who are close to the sleeper can see or hear what he does or speaks, but very few persons will agree to be put to sleep in a large company, and of these, still fewer retain their powers in these circumstances.

In regard to clairvoyance, I have never seen it satisfactorily exhibited, except quite in private; and I am bound to say, that in this point my experience has simply confirmed the statements made by the best observers. I feel confident that every one who chooses to devote some time and labour to the investigation, may meet with it, either in his own cases, or, in the event of his not producing this phenomenon, as sometimes occurs, in those of his friends.

In the following pages, I have first considered, generally, the objections commonly brought against the study of Animal Magnetism. I have next endeavoured to describe the phenomena in an order which, although not strict, for I found a strict arrangement unattainable at present, appeared convenient; and in Part II. I have collected a considerable number of facts and cases, a considerable proportion of which have occurred in my own experience, and the remainder have been kindly communicated to me by various friends, in whose accuracy I know that the utmost confidence may be placed.

In Part I., after describing the phenomena, and

briefly explaining certain useful applications of our knowledge on this subject, especially to medical purposes, and to the explanation of much that is obscure in what is called Magic or Witchcraft, a great part of which appears to have rested on a knowledge of these phenomena, possessed by a few in an ignorant age, I have ventured to suggest, not as a fully developed theory, but simply as a conceivable idea, an explanation of the *modus operandi* in magnetic phenomena, especially in clairvoyance. I have endeavoured to show, that if we admit the existence of that universally diffused power or influence, whatever be its true nature, the reality of which I conceive Reichenbach to have demonstrated, it then becomes possible to conceive the phenomena as resulting from the operation of natural causes. These speculations may be quite erroneous; but my sole object in putting them forth, is to show that we may hope some day to trace the natural relations of Animal Magnetism. That the phenomena depend on natural causes, cannot, I think, be doubted; and of all the known influences, that of odyle appears to offer the best prospect of success to the investigator. Whatever may be the essence of the influence which causes these phenomena, it is obvious, that it has analogies with heat, light, electricity, and ferro-magnetism;* and yet that it is not iden-

* I must here correct a blunder in the Letters, in which I ascribe the term ferro-magnetism to Dr. Faraday. I was led into this mistake by having heard, before I saw his recent researches, that he had proposed a new name for the magnetism of iron, nickel, cobalt, &c. He does indeed propose to include, under the general term Magnetism, two forms of it; namely, Para-magnetism for that of the above metals, &c., and Dia-magnetism for the peculiar mag-

tical with any one of these. Such is precisely the case with odyle; but when we consider the effects produced on the human frame by odyle, we find the probability greatly increased, that Odyle and Animal Magnetism are one and the same. Still, it must be remembered, that even if this idea should be shown hereafter to be erroneous, the facts remain, and will one day find their proper place among the results of natural forces.

In short, my object has been to draw the attention of scientific men to the existence of these remarkable phenomena; and, so far from regarding them as understood, or attaching any value to any attempts I have made to suggest explanations of them, my earnest desire is, that men of science should investigate Animal Magnetism, just as they would any other class of natural facts, feeling convinced that it is only in this way that they can ever be at all understood, and that if scientific men ignore their existence, and refuse to examine them, they will nevertheless continue to exist, and will be studied by others; for they cannot now be safely neglected.

I have but briefly alluded to the history of Animal Magnetism, and to its relations with the ancient Magic, Divination, and Oracles; because I understood that this interesting department of the

netism of most other bodies. It was the word Para-magnetism which, on hearing it, I supposed was Ferro-magnetism. The mistake is of little importance, however, as I understand by Ferro-magnetism almost the same as Dr. Faraday does by Para-magnetism; and I use the term in contradistinction to Vital or Animal Magnetism, or rather Odyle, since, although analogous to Magnetism, it is not identical with it, as Reichenbach has shown.

subject was in far better hands, those, namely, of Mr J. C. Colquhoun, the veteran author of "Isis Revelata," and other works. The student of Magnetism will anxiously look for Mr. C.'s work.

I cannot conclude without gratefully acknowledging my obligations to Earl Stanhope, to the Earl of Eglinton, to Sir Walter C. Trevelyan, to Major Buckley, to Dr. J. W. Haddock, to Dr. Macculloch, and to Mr. H. G. Atkinson, for the communications with which they have so kindly favoured me. The reader will find, in the work recently published by Mr. Atkinson and Miss Martineau, many striking facts connected with Animal Magnetism, which is one of the subjects treated of. Mr. Atkinson's observations on the functions of different parts of the brain, as exhibited in the magnetic sleep, are of the highest value, from that gentleman's great experience, and intimate knowledge of the subject. I should have made use of them, but his work did not appear until the whole of the First Part of mine was written. The excellent letter of the Rev. A. Gilmour will speak for itself; and I have also to thank a large number of friends whose names do not appear.

I would here particularly point out, that in Part II. I have in general abstained from quoting published cases, and have only done so where it was necessary for illustration, or where I could refer to no unpublished cases of a similar kind. It is obvious, that if I had attempted to collect all the recorded and well-attested cases of the higher phenomena, although the evidence would have been infinitely strengthened, the work would have attained a most

inconvenient bulk. I have therefore, by giving chiefly unpublished cases, endeavoured to shew that any one who chooses, may obtain evidence of the facts. And I must here repeat, that the evidence brought forward in this work, is as nothing to the prodigious mass of well-observed and well-attested cases, to be found in the various works and periodicals on the subject, from the time of Mesmer to the present day. Few people have studied that evidence, so as to have any accurate idea either of its amount or of its quality, and my object will be gained, if I can induce the reader to make himself in some degree acquainted with it. If this be done, it will be found impossible to retain the notion, so prevalent among such as have not attended either to the practice or to the literature of Animal Magnetism, that the alleged facts are the result of imposture or of delusion; or to resist the conviction, which investigation will confirm, that the essential facts, however apparently marvellous, are yet true, and have been faithfully reported. Lastly, I would urge on the reader, the important consideration, which to me appears the turning point of the controversy, that all, even the most marvellous facts of Magnetism, have occurred spontaneously, without any magnetic process. This is precisely what we should expect, if the artificial phenomena be true, and depend on natural causes; and, on the other hand, the undoubted occurrence of sleep-walking, sympathy, and clairvoyance, as spontaneous phenomena, naturally leads to the expectation that they may be produced by artificial means.

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PART I.

GENERAL DESCRIPTION AND ANALYSIS OF THE PHENOMENA.

LETTERS

ON

ANIMAL MAGNETISM.

LETTER I.

My Dear Friend,

It is with sincere pleasure that I agree to your request, and that I now undertake, in my few moments of leisure, to give you some account of Animal Magnetism, and to explain to you why I attach so little importance to the objections frequently urged, by men of all classes, against the results said to have been obtained by those who have investigated the subject, and, indeed, against the very study and investigation of the phenomena included under the name of Animal Magnetism.

As these phenomena are both numerous and varied in their character, the subject is one of considerable extent, and I shall avail myself of the convenient form of Letters, in which, as I may find opportunity to write them, I shall take up different parts of it in succession.

I repeat, that I do this with pleasure, because, in the conversations we have had on this matter, you have shewn an ardent desire to ascertain the truth, along with a very laudable degree of caution in ad-

mitting facts of so startling a nature; you have shown a rational incredulity, without any share of that irrational scepticism which is so often applied to this as well as to all other new investigations. Had I ever found in you the latter form of spirit, I should not, believe me, have thought it worth while to enter on the subject further. Unless men are not only actuated by the sincere love of truth for its own sake, but are also agreed as to certain general laws, applicable to such matters, they cannot with profit or with satisfaction discuss them at all.

Time is the best, perhaps the only cure for that tone or state of mind, which would unhesitatingly reject facts, alleged on respectable testimony, for no other reason than that they *appear* absurd, incredible, or, in a vague sense, impossible; or because the observer is utterly unable to account for them; or because they *seem*, if admitted, to contradict the notions entertained by the sceptic on certain other scientific points; or, finally, because they *seem*, at first sight, to lead to conclusions adverse to, or inconsistent with, the received interpretation of Holy Scripture, and to tend, in the opinion of the sceptic, to results unfavourable to morality. When we argue a question of physical fact with one who is persuaded that such objections, as applied to alleged facts, possess either logical consistency or cogency, no considerations that we can adduce have the slightest effect, so long as that fallacy prevails in the mind. And, as far as my experience goes, I should say, that that fallacy, resting, as it does, on estimable feelings, but not arrived at by any sound logical or intellectual process, and therefore fortified

by some of the strongest emotions of our nature, cannot be removed by mere argument.

Time, however, is more powerful. The strongest prejudices of mankind gradually yield to its influence, especially when this is aided by the constant recurrence of the alleged facts; which, of course, must always happen, when such alleged facts are true.

Time put an end to the violent opposition which was offered to the system of Copernicus, on the ground that it not only contradicted the evidence of our senses, according to which the sun revolves round the earth, but was directly contrary to the plainest declarations of Scripture. It was time which, aided by the discovery of the New World, finally established, in the public mind, the truth that the Earth is spherical; a truth rejected by the most learned professors, on account of the inherent absurdity of the idea of antipodes, its necessary consequence; of the impossibility of the existence of countries where men walked head downwards, and trees grew downwards in the air from their roots in the soil; and also on account of its inconsistency with the scriptural truth, that the heavens are spread over the earth, like a tent. Let us think of Columbus, trying in vain to convince geographers and astronomers of the probable existence of a western hemisphere, and branded by them as an adventurer and impostor, up to the day of his sailing on his first voyage, and only two years before his return to Spain, with his ships laden with the gold of the new continent: let us think of his fate, and we can easily see how the promulgator of true facts in

Animal Magnetism may be decried and reviled as a visionary and a cheat.

Time alone established the doctrine of the circulation of the blood, a doctrine so obviously founded on the most easily observable facts, that we can hardly now conceive how it could be doubted. Many learned doctors rejected it till their dying day. And, at the present day, it is Time which is gradually but surely dissipating the prejudices which we can all remember to have seen in full vigour against Geology, because, in the opinion of many good men, it contradicted the Mosaic account of the creation. Men now begin to perceive that, the better geology is understood, the more perfectly does it harmonize even with the brief account given by Moses; and that to reconcile them, we need not to abandon one established fact. No one thinks now of maintaining that mountain ranges, of miles in depth, bearing, in unmistakeable characters, the evidence that hundreds and thousands of generations of living creatures lived, died, and were embalmed in the rock during its formation; that such masses of rock were formed in their present shape, within one or even six of our present days. Time is producing the conviction, that the facts of geology, like those of astronomy, cannot really clash with scriptural truth; in short, that one truth cannot possibly contradict another truth; and that, instead of injuring the credit of scriptural truth, geology, like all true science, serves only more firmly to establish it.

So, also, will it be with the truths of Animal Magnetism. In so far as they are, or shall hereafter be, established as truths, they will ultimately be

found not to interfere with, but to corroborate scriptural truth. And it is to Time that we must look for this result, provided we do our duty in ascertaining natural truths. Therefore, as I have said, I should never think of trying to overcome, by argument, the prejudices I have alluded to, when they possess strongly the mind, in reference to Animal Magnetism, but would leave the conversion of such prejudiced persons, like that of the Ptolemaic Astronomers of old, and of the opponents of geology in modern days, to the omnipotent arm of Time.

But while I should despair of convincing, by argument, any one whose mind was strongly influenced by the prejudiced feelings above alluded to, I think it right, before entering on the special subject of Animal Magnetism, to touch more fully on some of these prejudiced and fallacious objections; because they are frequently started by persons who are not so completely blinded by prejudice as some are, and who take them up without due reflection. Such persons may be convinced that these objections are essentially groundless, when we can induce them to examine them strictly, and thus to discover how illogical, as well as how entirely opposed to all justice and good feeling, they are. Of course I allude here, only to the most general form of such objections. Specially, I shall have to notice them hereafter.

First, then: It is often said, that the alleged facts are obviously incredible and impossible, and must, therefore, be rejected without enquiry. I need not point out to you, that this very common objection involves a complete *petitio principii*, or rather, a

series of such beggings of the question. But I may nevertheless observe, that it assumes a complete knowledge on our part, of what is, and is not, possible. He who is most deeply conversant with all branches of natural science, and with the extent of our knowledge, will, like Newton, be the first to confess, that such a pretension, on our part, is ludicrously unfounded; that he is, as Newton said of himself, a boy gathering pebbles on the sea-shore, and knowing scarce any thing of the vast ocean of truth that rolls at his feet. There are some things which we know to be impossible. It is, for example, impossible for two and two to make more or less than four. It is impossible for the three angles of any triangle to exceed or fall short of two right angles, or 180°. It is impossible for a living or dead mass of matter to be in two or more places at the same time. But it will be found on examination, that none of the facts, alleged to occur in Animal Magnetism, are impossible in this sense. They are only, at the utmost, exceedingly difficult, or rather, it is exceedingly difficult to account for or explain them. We cannot even say that it is impossible to transmute lead into gold; for we are ignorant of the intimate nature of these metals; nay, we only call them elements or simple bodies, because we cannot *prove* them to be otherwise. And, even if they were absolutely simple, it is not inconceivable, nor absolutely impossible, that they might be mutually convertible, and that the difference in their properties might depend on a mere difference in the mode of arrangement of the ultimate atoms, these last being, in their own nature, all identical;

just as phosphorus, sulphur, and carbon, three non-metallic elements (as far as we know) appear to us, each of them in at least two totally distinct forms, differing as much from each other as sulphur does from phosphorus, or phosphorus from carbon, that is, in physical external properties. And yet, while we cannot say that the transmutation of lead to gold is *impossible*, no one has, in modern times, professed to transmute lead into gold, and still less has any one ventured to say that all can accomplish that transmutation. Whereas, the alleged facts of Animal Magnetism have not only been repeatedly observed and produced by well-qualified experimenters, but they have been described in such a way as to enable all who choose to produce them at pleasure.

It is, therefore, in the highest degree illogical to reject these facts, because of their alleged impossibility or incredibility; which can mean nothing more, than that we find it impossible to account for them, and are, therefore, entitled without enquiry to reject them.

This, indeed, is the second form of general objections usually brought forward against the alleged facts of Animal Magnetism. "How," it is said, "do you account for them? How can you explain them, without rejecting all established knowledge of the laws of nature?" And the objector, not receiving, at once, a satisfactory answer to these enquiries, makes up his mind to reject the alleged facts, and to regard them as quite unworthy of investigation.

This objection, as I have shown, is essentially the same as the former. It is, therefore, the same as that which was urged by the opponents of Coperni-

cus, Galileo, Columbus, Newton, and Harvey, as well as in numberless other cases. It proceeds on the assumption, that we know all the laws of nature; and that the observer of a fact is bound to account for it, before he can challenge belief of the fact itself.

I need hardly point out how utterly illogical this is. It is obvious, that, in order to account for any fact or series of facts, we must first know and admit them as facts. The great merit of such men as Kepler, Copernicus, Galileo, and Newton, was that they made use of the facts established by earlier astronomers, who certainly could not truly account for them. Yet the facts were admitted by these great men, who, by arranging and comparing them, as well as by adding to them, gradually attained to those general laws of astronomy, by which the facts are accounted for, and may be predicted in their continual recurrence, with the utmost accuracy. The discovery of Neptune by Leverrier, was the result of an attempt to account for certain unaccountable perturbations in the motions of Uranus or other planets, which perturbations were necessarily observed and admitted before their cause could be discovered. Why then should those who have observed, with care and labour, the most interesting facts in Animal Magnetism, be called on to account for them, before the facts are admitted? Why are these men to be subjected to an ordeal never dreamed of in other branches of science? There is evidently, here, a fallacy; and I conceive that fallacy to be a lurking opinion, that we are now acquainted with all the natural laws. Hence, whatever cannot be at

once accounted for in accordance with our views of the general laws of nature, we are apt to hold as impossible, or at least unworthy of attention.

But I think you will find, as we proceed, that there is nothing in Animal Magnetism at all inconsistent with, or contrary to, the well-established physical laws admitted by philosophers. It may be that these facts will hereafter lead us to new laws, but in order to attain to these, the facts must be studied; and it is at least equally probable, that they may one day be ranged under the known laws; and there is no reason whatever, so far as I know, to anticipate that they will *contradict* the established laws of physical science. Even if they *appeared* to do so, however, these facts would only be in the same position as were the great facts of astronomy when first announced. Those who reject the facts of Animal Magnetism at the present day, because they *seem* to them inconsistent with natural laws, are only imitating the conduct of those learned men who refused to look at the satellites of Jupiter through the telescope of Galileo. The wilful blindness of these ancient sages, however, has not annihilated the fact of the existence and the revolutions of those satellites; neither will the rejection of the facts of Animal Magnetism interfere with the occurrence of these facts, which, to those who avail themselves of the telescope of observation, will continue to exhibit themselves till some Newton arises to account for them.

I must observe, further, that many have very erroneous ideas of the extent to which even those admitted facts, for example, the facts of astronomy,

which are best understood, are really explained or accounted for by the admitted laws of nature.

Every one knows that one of the most important of these laws, in reference to astronomy, is the law of gravitation. Now this law *assumes* that there exists between all masses of matter in the universe, a mutual attraction, in consequence of which they tend towards each other with a force which varies directly as their mass and inversely as the square of the distance between them. Assuming this, all the facts are explained; and it is quite logical to conclude, that the assumption which explains all the facts, and enables us even to predict them, is true. But does this law of the force of gravitation, the law according to which it varies, account for or explain the fact of gravitation? *Why* do two masses of matter tend towards each other? Why do they do so with a force varying as above described? The only answer to this question is, that there is an attraction between them, that they mutually attract each other. But this, it will be perceived, is merely stating, in other words, the fact itself, and not the *cause* of it. The law of gravitation laid down by Newton, *when once admitted*, explains or accounts for the facts of gravitation, but does not touch the cause of them. It shows the shape and limits of the force, but leaves us in the dark as to its real nature. And the same is true of all natural laws; of the laws of heat, light, electricity, galvanism, magnetism proper, chemical action, &c.

In like manner, if, as is most probable, we shall never succeed in detecting the ultimate cause on which the facts of Animal Magnetism depend, we

may yet, by diligent observation of these facts, and by reflection on them, discover the laws which regulate them, and thus explain or account for the facts, in the same sense and in the same degree, as we explain or account for the facts of astronomy, electricity, heat, light, and magnetism proper; in none of which cases are we able to point out the ultimate cause or the true essence of the phenomena. Nor need we fear that the laws of Animal Magnetism, once discovered, shall contradict or clash with those already ascertained in other branches of science.

Thirdly, it is often objected, that the facts of Animal Magnetism are observed only, or chiefly, in nervous, hysterical persons, commonly females, on whose statements no reliance can be placed. In answer to this objection, I would observe, that even if the truth were as here stated, it would not constitute a valid objection to facts ascertained with due care and caution. Many of the facts of medicine are thus obtained; and the argument goes at most to show, that such observations have difficulties peculiar to themselves. But it cannot be maintained, least of all by medical men, that these difficulties are insurmountable, and they ought only to stimulate us to increased care in observing. Farther, a fact is not the less a fact, because it occurs as a symptom of nervous or hysterical disease. Such facts, like all others, must be studied, and it is only by studying them that we can ascertain how far they are consistent with each other, and with other facts. Many of them admit of verification independently of the patients or subjects, and do not rest

on their testimony; as, for example, cataleptic rigidity.

But the objection, in point of fact, is not well founded. It is probable that the facts, or some of the facts of Animal Magnetism, may have been first noticed in such cases, because a nervous hysterical state of the system renders the subject more susceptible, in general, to the magnetic influences. But all who have attended even slightly to these phenomena, must know that magnetic phenomena are daily produced on persons in health as perfect as is known to humanity, and in males as easily and completely as in females. This objection must, therefore, be relinquished.

Fourthly, it is very often said, and that by persons from whom better things might be expected, that the subjects of magnetic operations simulate or act the phenomena; in other words, that they are impostors, and that the observers are at least their dupes, if not their accomplices. I have often heard all these charges made, without a shadow of reason, save the strangeness of the phenomena. An educated person who saw some of these strange phenomena exhibited a few days ago on a young man, of whom he knew nothing, by a mesmerist, of whom he knew only that he was considered by those who knew him to be an honest man, told me he was sure the youth had been bribed by the mesmerist to act what he saw. And this, although a somewhat extreme case, is only a specimen of the line of argument pursued by many educated persons.

In answer to such assertions, I would observe, first, that nothing can justify us in ascribing dis-

honesty or imposture to persons of otherwise blameless character, merely because they exhibit to us phenomena which we cannot understand or imagine to be possible. The evidence of persons of bad character ought to be entirely rejected, and the evidence of all persons ought to be carefully sifted; but it is unjust and cruel, it is in the highest degree immoral, to brand with the charge of deceit, without enquiry into the truth, persons whose character, so far as we know, is irreproachable.

Again, I would point out, that many of the phenomena cannot be simulated at all. Such are, the acceleration of the pulse, while its strength diminishes; the insensibility to light, and the fixed state of the pupil, and generally the state of the eye during magnetic sleep; the very common and utter insensibility of the ear to all sounds, save the voice of the magnetiser; the complete insensibility to pain, seen in certain stages; and cataleptic rigidity of the limbs; besides many others. It is easy, by a little investigation, to become satisfied of these phenomena.

Further, the acting, if acting it be, in reference to other phenomena, is so perfect and beautiful, so true to nature, that, on the assumption of imposture, we must ascribe to every apprentice boy or girl, educated or not, mimic powers of the very highest order, such as would do honour even to a Garrick or a Siddons. This would be, in my opinion, far more difficult to believe than that the phenomena were genuine.

Besides, there is, in the experiments made in the privacy of the philosopher's cabinet, as all experi-

ments on which we intend to found conclusions ought to be made, absolutely no motive for simulation or acting. I have seen the most beautiful phenomena in private; nay, I have often produced them, in persons whom no consideration, had it been tried, could have induced to deviate from strict truth; and I have no reason to suppose that others could have been at all more likely to deceive, in whom these phenomena have been thousands of times observed. It often happens, that magnetism is used to relieve pain, much oftener than is generally known or avowed; and in such cases, where the patient has perhaps to be magnetised 20, 50, 100, or even 500 times, certain phenomena, not at all looked for, nay, not wished for when they do come, present themselves. The operator is commonly called on by the patient to observe them, and both are surprised to see them. In many cases, also, where the magnetic sleep and higher phenomena have occurred, the operator has had to continue the troublesome process of passes, &c. for 20, 50, 100, or 500 successive days, before he has obtained the desired result, nay, often before he has obtained any distinct effect at all. I need not say how utterly irreconcileable all this is with the notion of imposture.

I would here particularly point out to you the great force of the evidence obtained in favour of the genuine nature of the phenomena, and the sincerity of both operator and subject, by closely watching, in private of course, the process of inducing the magnetic sleep for the first time, whether it be done by a practised operator or by yourself, for example. The appearances exhibited as the operation proceeds,

the change in the eyes as sleep begins to approach, the remarkable alteration in the expression of the countenance, in the voice, and in the manner of the sleeper, not to speak of his hearing and answering without waking; and, finally, his utter unconsciousness, when awakened, of all that has passed, but especially the changes above specified, and the whole gesture and natural language of the sleeper;—these things are amply sufficient, in the case of an utter stranger, to banish all idea of simulation or deception; for which, in the case of a person known to us, there is, besides, no room.

The cry of imposture is no new one. It was raised against Columbus; it was raised, and fiercely too, against Bruce, when he detailed his Abyssinian discoveries, because these appeared impossible to the critics. It is well known how deeply Bruce, whose character was previously unimpeached, felt the imputation of falsehood. He retired to his country seat, and, with a bitter sense of injustice, awaited the award of Time. It came: whether too late for him I know not, but subsequent discoverers have confirmed the most startling of his statements. I do not believe that any man will defend the conduct of his calumniators; but many pursue the same course, with as little justification, in reference to persons who describe the phenomena of Animal Magnetism.

It is, of course, possible, that the attempt to deceive should be made in magnetic experiments, especially when the subject hopes, either to gain money, or to excite public wonder, by his exhibition. This is possible, just as it is possible for a traveller,

from similar motives, to give a false account of a remote country. But such attempts are easily detected by those who have studied the subject, and the objection cannot apply to the hundreds of cases daily occurring in our own families, where neither these motives, nor any other motive for deception, can be supposed to operate. It is right to detect and expose all cheats, in Magnetism, as in other things; but that is no reason for rejecting alleged facts without enquiry.

Moreover, when we reflect on the large number of observers who, since the time of Mesmer, and even before that period, have observed and recorded facts in Animal Magnetism, and on the still greater number of persons in whom the phenomena have been observed or produced, most of them persons of altogether blameless character, we shall find it impossible to believe that all of the latter class were, or could be, impostors, and all of the former either dupes or impostors; more especially when we remember that every observer has described his methods, and invited repetition and testing of his experiments; and that the great majority of subjects had no conceivable motive for deceit. I do not hesitate to say, that these considerations are sufficient to put an end, in the mind of a candid enquirer, to all idea of imposture, as a probable or frequent occurrence; while he may admit its possibility, as in all other branches of human knowledge, none of which are exempt from the chance of falling into the hands of bad or deceitful men. To believe that all who have exhibited in their own persons the facts of Animal Magnetism have been impostors, and all the observers, at the

best, duped by these impostors, makes an infinitely more startling demand on our credulity, than does faith in the most apparently marvellous of the alleged phenomena; and it is truly worthy of remark, that many good and estimable persons, who reject the latter phenomena with disdain, and regard those who admit them, or even enquire into them, as the victims of a weak credulity, and of love of the wonderful, should exhibit, in their own persons, a credulity so enormous as is required for believing that imposture has not only been practised by all magnetic subjects, but has also been *successfully* practised on men of the greatest acuteness and scientific caution.

It may be proper in this place also to remark, although I shall have to return to it, that all the phenomena, without exception, of Animal Magnetism, have been often observed and recorded as occurring spontaneously, without any artificial process whatever. Every one knows that catalepsy, and cataleptic rigidity of certain muscles, is of very frequent occurrence as a natural symptom in certain diseases. The same may be said of preternatural acuteness of the senses; of utter insensibility, for the time, to sounds, to light, to smell, to taste, and even to pain; of divided consciousness; of the state of somnambulism or sleep-walking, more properly *sleep-waking*, with its multitudinously attested train of strange phenomena, such as walking securely in the dark, and with closed eyes; writing, and writing well, in the same conditions; seeing, remembering, and finding objects sought for in vain during the waking hours, &c. &c.; and lastly, of even clair-

voyance, that stumbling-block to the sceptic. I shall have to mention, hereafter, facts establishing the existence of spontaneous clairvoyance; and the spontaneous occurrence of trance or extasis, the highest stage of Animal Magnetism, is quite notorious.

Now, since all these things occur naturally, is it logical to doubt that they may occur when artificial means are employed to produce them? or is it just, when the fact is alleged by trustworthy, or even by unknown observers, to accuse them or their subjects of imposture? Should not the natural occurrence of such facts, on the contrary, lead us to anticipate their production by artificial means?

I conclude, therefore, that the objection of imposture must be relinquished, as at most applicable to a small fraction of cases, and not at all to observations made privately and with due care.

Fifthly: it is objected, that, in the attempts to exhibit these phenomena in public, complete failure has often taken place. Those who see the failure, at once jump to the conclusion that the whole thing is without foundation; and they frequently brand the party who fails as an impostor and cheat. Now, a person who undertakes, with perfect confidence, as some have done, to exhibit in public the highest and most delicate magnetic phenomena, does that which is unjustifiable, and he is justly visited with the displeasure of those whom he has disappointed, more especially if he has made the exhibition a means of pecuniary advantage to himself. But it is surely going too far to conclude, that the phenomena which he fails to produce are, when exhibited,

the results of fraud; for, if an impostor, he would never, for his own sake, fail in producing what he promised, however ill he might stand the testing which might ensue. On the contrary, frequent failures are, to a great extent, a proof of his *bona fides*.

It is also utterly illogical to reason that, because of failures, the alleged facts are false. Were any man to fail in the simple experiment of dipping his finger, without injury, into red-hot melted lead, and to burn himself severely, we should not be justified in denying the fact that it may be done with impunity. Nay, a thousand failures could only prove, that we did not perform, or know how to perform, the experiment properly; that we did not know, or did not attend to, the conditions necessary to success; and one successful trial would out-weigh them all. Precisely so is it with Animal Magnetism. The causes of failure, from the nature of the subject, are very numerous, and many of them but little understood; indeed they are so numerous, that no one, who has really studied the phenomena with care, would be so rash as to promise uniform or certain success; least of all, in regard to the higher stages of magnetism. But I must reserve the consideration of this matter for another Letter.

LETTER II.

I NOW proceed to consider, generally, the causes of failure in magnetic experiments, especially when made in public; and to show that such failures, if they prove any thing, prove the truth and reality of Animal Magnetism.

In the first place: The state of the subject is variable, so that what may be easily done to-day, may be found impossible, or at least very difficult, to-morrow. It is hardly necessary to dwell on so obvious a truth as the variable state of the nervous system in man. Ask the poet whether he find it at all times equally easy to string words and rhymes together; ask the orator, whether he be not subject to differences of mood, deeply affecting the character of his public appearances; ask any man, whether he have not often observed in himself, or in his family circle, very marked variations in temper, humour, or aptitude for work. How is it that equanimity is so rare and so admired a quality? The influences which affect our nervous system, and, through it, the mind, are so numerous, and so little known, that we know not how to ward off their effects. Now the same is true of magnetic subjects. To-day they may be lucid and willing; to-morrow dull, or unwilling to try. At one time they may exhibit one phenomenon, and at another fall short of that, and present only a different one. Every one, who has experience of the matter knows this; yet

exhibitors, carried away by general success, perhaps in private, err in undertaking to perform, on any given occasion, exactly what they have been able to do, perhaps only once, previously.

Thus it often happens, that an experiment, which has succeeded in private, fails in public. The subject was first tried by the operator, no one else being present; and the latter is so rash as to promise the same results, when the subject, possibly a most sensitive one, is surrounded by an eager crowd, many of them touching him, and all, involuntarily, exerting an influence on him, if there be any truth in Animal Magnetism.

Now, one of the most uniformly observed and recorded facts of Animal Magnetism, is that of the disturbance produced by cross magnetism, that is, by the interference of the influence of more than the operator. This often amounts to utter extinction of all the higher powers, and is frequently so intense as to cause the most intolerable sensations, and even serious illness, to the subject. I consider it, as a general rule, absurd to expect any thing but failure, when the spectators crowd, as they usually do, about the subject; and that failure does not always ensue, proves only, that some subjects are less sensitive to this cause of disturbance than others.

Again, it is by no means a matter of indifference, what is the frame of mind of the spectators, especially of those nearest to the patient. Their whole attention is fixed on him, and if the influence of one human being on another be a fact, they must affect him. Now if, as always happens in public meetings, some of the spectators be already (whether justly,

or logically, since they have made no enquiry, is another question,) satisfied that the subject is an impostor, this feeling will, nay must, if he be very susceptible, most injuriously affect him. The presence of one such person will often deprive a lucid subject of his lucidity; nay, this may occur from the presence of one, who, without being so prejudiced, exerts, without knowing it, an influence on the subject, stronger than that of his magnetiser, which is thus neutralised. All this has often been stated by authors on Animal Magnetism, and every prudent exhibitor will bear it in mind, and will never undertake to do more, than to exhibit those powers which his subject may on that occasion be found to possess.

Deleuze records a striking case, in which a gentleman went to visit a clairvoyant, with the firm conviction that his clairvoyance was sheer imposture, but took care not to express that unfavourable opinion to any of the persons present. When, however, he was placed *en rapport* with the subject, the latter at once told him what was passing in his mind, adding, that so long as he continued in that frame of thought, he, the subject, could not exhibit any power, in consequence of the unfavourable influence thus exerted. The sceptic was much struck with the fact that his secret thoughts had thus been read, which convinced him that imposture was not sufficient to explain the results; and, returning in a more rational and just temper, he not only became convinced of the genuine powers possessed by the subject, but was led himself to study the phenomena, and afterwards distinguished himself as a mesmerist.

I have been informed, on perfectly good authority, of the case of a lady, highly susceptible to the magnetic influence, who could never be magnetised if a certain person were present; and I know another lady, who is easily and pleasantly magnetised by one person, while the magnetic influence of a third individual is to her insupportable.

How great, then, must be the chance of disturbance, in very sensitive subjects, when surrounded by an excited crowd of spectators, many of them in close proximity, and some of these entertaining, perhaps even expressing, the most insulting doubts of their honesty and sincerity. Such disturbance is to be looked for, on the showing of all authors of experience, if magnetism be a genuine fact; and the very occurrence of some failures in public from such causes, is itself a strong proof of one of the facts alleged, namely, of the power of sympathizing with the unexpressed thoughts and feelings of others, or of thought-reading, as it is called.

Another class of failures depends on a different cause; I mean, the prevailing fallacy, that all cases of Animal Magnetism, in their different stages, exhibit precisely the same phenomena; that is, that if we have seen, or read of, a case, in which the various stages of the state of somnambulism have each exhibited the principal phenomena peculiar to such stage, the next case or cases must, of necessity, present the same facts, and in the same order. This fallacy is nearly universal, and the consequence is, that many persons, who have seen, or heard of, for example, thought-reading, or clairvoyance in any other form, in one case, cannot imagine that these

phenomena may be absent in another. They clamour for what they have seen before; the exhibitor rashly tries to produce it; but the subject is an inferior one, or in a different stage, and entirely fails to realise the expectations so ignorantly formed. This, however, would be nothing, were it not that the failure is seized on by many as a proof of imposture. It proves, however, only this, that the spectators were mistaken in expecting the same results in every case, and the exhibitor entirely wrong in attempting to gratify them. Every case must be studied for itself, and, although certain general laws apply to all cases, yet the variety in the details, both as to their nature and degree, is infinite.

Not only do different subjects differ in the nature of the phenomena they exhibit, as, for example, when they can only be got into different stages of the somnambulistic state, each persisting in his own stage, but, even in the phenomena of one stage alone, the same variety is observed. Thus, in the lucid or clairvoyant stage or state, some are utterly insensible to all sounds save the voice of their magnetiser; others hear every sound, often with increased acuteness. Some will only answer the magnetiser, or those placed by him *en rapport* with them; others will answer questions put by any one. Some retain their sense of identity, others lose it. Some require contact with the person or thing to be observed, others do not. Some see their own frame, in all its minutest details, as well as the bodily state of other persons; others see nothing of all this. Some possess vision at a distance; others are devoid of it.

Some can read closed letters, or letters shut up in a box, or mottoes inclosed in nuts; others fail entirely to do this, while they can perhaps read our inmost thoughts, a feat which, possibly, the letter-readers may not be able to accomplish.

Such is a small sample of the variety in one of the phenomena alone. I shall have to mention many more proofs of it hereafter. But, in these general observations, enough has been said to show the absurdity of expecting the same results in all cases, and of regarding failures to gratify the extravagant and unreasonable expectations which result from that fallacy, as proofs of imposture, instead of looking upon them as evidences of our own ignorance of the character of the facts to be investigated.

But there is another kind of failure, besides those already mentioned. This kind of failure depends on the ignorance of the true laws and limits of experimental investigation, on the part both of the sceptical spectators, and of the exhibitor. The latter produces, we shall suppose, a subject, who exhibits some of the usual forms of clairvoyance. The former propose to test the powers of the subject, while they frequently expect and hope, that he will not be able to stand the test. If, for example, the subject has been found to possess the power of perceiving with closed eyes what goes on behind him, or the contents of a closed or sealed box; the sceptics, to test him, as they call it, insist that his eyes shall not only be closed, but bandaged; not only simply bandaged, but doubly or trebly, while perhaps plugs of cotton-wool are inserted between the bandages and the cheek-bone. Perhaps also, below

the bandage, a hard body is laid over the eyes. Observe, that all these precautions generally proceed from a conviction that the subject deceitfully uses his eyes, while pretending to keep them shut. Observe, further, that the experiment has probably never been tried, in this form, by the subject; and finally, that he is surrounded by persons, eager, as I have often seen, to convict him of deceit. Under these circumstances, which, if there be any truth in Animal Magnetism, must be most injurious to the powers of a susceptible or sensitive subject, the exhibitor, whether from rashness or ignorance, but certainly from confidence in what he knows to be true, and in good faith, accepts the proposed test. But the experiment, perhaps, totally fails, as any one acquainted with the matter might have known to be highly probable. But what does the failure prove? Simply, in the first place, that, under these circumstances, the subject cannot see or read as before. But, so far as I know, no well-informed writer on Animal Magnetism ever maintained that, in any given case, success was certain, *à priori*, under such conditions. On the contrary, is it not obvious to common sense, that the discomfort of such an operation, combined with the unfavourable moral impression conveyed by it, must operate most disadvantageously on him? Moreover, by what right does the operator undertake that his subject shall see or perceive, through a hard body, three handkerchiefs, and cotton plugs, *before he has tried the experiment?* And by what right do the sceptics dictate conditions, under which nature *must* exhibit a fact, before they will believe it? Both parties are

obviously misled by theory. The operator, who flatters himself that he knows how the subject perceives objects with closed eyes, sees, in the bandages, &c., no obstacle to the subject's perception; while the sceptics forget, that, while we may modify, as we please, the conditions of an experiment, it is easy to do so in such a way as to prevent the result, so long as the laws of the phenomena are unknown. Both parties are wrong. They should begin by studying the fact, as presented by nature, and then, by degrees, alter the conditions till they ascertain which are essential, which accidental. But no one is entitled to say, because, under certain conditions, a certain power fails to manifest itself, that therefore it cannot occur under other and more natural conditions. To suppose, that unless the eyes are bandaged, we cannot ascertain whether they are used or not, would argue a poverty of resources which would give but a mean idea of the qualifications of him who thus decides for experimental research.

Nothing can be easier than to place an object where the eye cannot possibly reach it, without interfering with that freedom from annoyance, so desirable for the subjects in these interesting experiments.

Such failures, then, prove nothing. It is wonderful indeed, how often, in spite of all such absurdly clumsy arrangements as I have described, clairvoyants will succeed. But this, again, only proves that some subjects are not injuriously affected by what would deprive others of all lucidity.

It is sometimes said, that, if magnetic experiments are exposed to so many causes of failure, it must be

impossible to make them in a satisfactory manner. Now, as far as concerns public experiments, I agree in that opinion to a great extent, and the preceding remarks apply solely to such public exhibitions. In private, although we are still, as in all researches, and more especially in such as concern the nervous system, exposed to not a few causes of failure, some of them accidental, and often beyond our controul, yet we are free from all the chief and most efficient causes of such want of success, which I have alluded to. The best proof of this is the success which never fails to attend experiments, made even by persons not trained to scientific pursuits, when entered on with a single-hearted desire after truth, and under moderately favourable circumstances. My own experience leads me to the conclusion, that any one who thus devotes himself, with patience and perseverance, to the study of Animal Magnetism, will be sure to obtain, sooner or later, satisfactory evidence of all the leading facts. I protest against the notion, that Animal Magnetism, or any other branch of natural science, is to be judged by the rough experiments of a public platform, or by such tests as can be publicly applied. The very nature of the phenomena is inconsistent with such an idea.

I may here allude to another kind of alleged failure, in which a sceptic undertakes to examine a case; and after doing so, declares his conviction, or reiterates the foregone conclusion, that the subject is an impostor. He perhaps publishes a detail of his experiments, and we find, on examining them, the fullest possible proof that he was not only ignorant of the matter to be investigated, and of the peculiar

properties or powers alleged to belong to the subject submitted to his examination, but also of the very simplest rules of experimental research. Instead of adhering to the conditions described as essential to certain results, he alters them in the most arbitrary and unheard of manner. He brings the patient in contact with substances, which, but for his disdain of all study of the matter, he would know were capable of destroying all, or part, of his powers. He substitutes one body for another, and expects, without the slightest warrant, the same result as before. He renders the state of the subject, finally, one of hopeless confusion, aggravated by accusations of imposture liberally dealt forth, and not obtaining satisfactory results, he brands the unhappy subject as an impostor; while (as Baron von Reichenbach has well remarked,) he himself is the only impostor, having undertaken, with the most ludicrous self-sufficiency, a task for which he was utterly unqualified. I might produce instances of this kind of alleged failure, from the early as well as the more recent history of Animal Magnetism. But this would be invidious, and I gladly pass on to other matters, leaving such lucubrations as I have sketched, to the oblivion which has already overtaken them. I shall only add, that, in justice as well as common sense, he who undertakes to pronounce a judgment on any matter, should at least be acquainted with its features, as presented by those who have described and studied it; and that this qualification is above all things indispensable, where the judgment affects the moral character of any individual, however humble in station.

Sixthly: it is often objected, that the great and distinguished in science and medicine, do not believe the truth of the facts of Animal Magnetism. "They," it is urged, "are qualified to decide the question, and when they shall have done so favourably, we shall then be ready to admit it."

Here I would observe, that this is merely another shape of the Protean argument, or rather prejudice, against everything that is new and startling. Can any great truth be pointed out, which, when new, or at its first announcement, was adopted by the scientific leaders of the time? This was certainly not the case with the great truths of Astronomy; nor with the existence of the new world, as a corollary from the spherical form of the earth; nor with the doctrine itself that the earth is a sphere; nor with the doctrine of phlogiston, the best attainable at the time; nor with the anti-phlogistic doctrine; nor with the discovery of the simple nature of chlorine; nor with the truths of Geology; nor with the discovery of steam navigation; nor with that of travelling on railways by locomotive steam-engines; nor with that of gas light; nor with the philosophy of Bacon; nor with that of Newton. In short, the established leaders of science, being generally men advanced in life, are by nature averse to novelty. It is a trite remark, that no physician who was above forty years of age, when Harvey promulgated his doctrine of the circulation of the blood, ever adopted it as true. It was left for the rising generation of Harvey's time, as for that of Newton's, to adopt discoveries, to doubt which would now be regarded as a proof of insanity or imbecility. Gall's

doctrine of Phrenology, or of Cerebral Physiology, is just beginning to emerge from the period of prejudiced and irrational opposition which all new views must, as if by a law of nature, pass through. We may see in the tone of the more recent writings on ethical subjects, that the younger generation of authors and teachers have, to a great extent, adopted the main principles of Gall's doctrine. The great truths of Geology, thanks to those geologists who were young when they were first announced, have passed through that period, and are now admitted and employed, in religious discussions, by the very class of men, namely the clergy, who at first most fiercely attacked them.

Such being the case, the hostility to Animal Magnetism of the leaders of science, even were it true to the extent assumed by the objectors, is no more than history would lead us to expect, and certainly can form no argument against the reality of the truths of that science, any more than in the case of the truths and discoveries above enumerated. But, happily for science, the alleged hostility of its leaders is not true to that extent. Many estimable names, of persons highly respected in science, in medicine, and in literature, are to be found in the list of those who are convinced of the reality of Animal Magnetism. Many of the leading journals, but lately hostile, now treat the subject as they would any other branch of enquiry. Indeed, we may go so far as to say, that a large majority of intelligent persons, in all classes of society, admit generally that there is truth in Animal Magnetism, and only differ as to the precise point to which this conviction

extends. Many now admit the truth and reality of the magnetic sleep, of magnetic catalepsy, of divided consciousness, and of some other phenomena, while they cannot persuade themselves to admit the possibility of the higher phenomena, such as sympathy or clairvoyance. As the testimony to all these facts is the very same, it may confidently be anticipated, that the latter will, in process of time, be also recognised as true.

And here I would remark, in a very general way, reserving all details for their proper place, that one reason why many who admit certain phenomena reject others is, that they persuade themselves that they can explain or account for the former, and are not able to do so in the case of the latter. They form, perhaps unconsciously, a hypothesis, sufficient, in their opinion, to explain the former, and because it will not explain the latter, they must be rejected. But I would refer to what I have said in my first Letter, as to the absolute impossibility of truly explaining any fact, in the sense of *why* or *how* it occurs. These persons take for granted, without enquiry or investigation, that the phenomena are inconsistent with the known truths and laws of science. But it is a safe rule, to take nothing for granted; and this applies to other sciences, as well as to Animal Magnetism.

Further, I would observe, that the leaders of science who are opposed to Animal Magnetism, are so opposed to it without having studied it, just as were their predecessors, when, without enquiry into the subject, they denounced Copernicus, and imprisoned Galileo. Under these circumstances, their opinion

is not entitled to that weight or value which is so justly given to it in those matters with which they are acquainted. No man, however distinguished for knowledge and ability, has a right to decide on a question of scientific fact without investigation into it; and the most acute argument, *à priori*, to prove that certain alleged phenomena are impossible, crumbles away at the touch of a single well-observed fact, even though observed by a tyro in science. We cannot, therefore, consent that Animal Magnetism should be judged by the opinions of any leaders in science, however eminent, unless they have fairly studied the subject, and thus rendered themselves qualified to appreciate the evidence. I have known many persons, more or less trained to science, who were sceptical, nay, decidedly hostile, in regard to Animal Magnetism, until they were persuaded by others, or induced by their own sense of justice and love of truth, to investigate for themselves, but who soon found that truth and nature were too strong for their prejudices. I do not know one, who has studied the subject for himself, (of course I do not here allude to the mere cavilling at the experiments of others with a conviction that they are false or feigned, but a *bonâ fide* research into the matter, for the sake of truth,) and has yet retained those prejudices.

It may be proper here to allude, more fully than I have done above, to the very common opinion, especially among men of some scientific knowledge and training, that certain phenomena, which they consider as lower, are established, but that others,

which they call the higher phenomena, are utterly without foundation.

I would first remark, that not many years, nay, not many months, or weeks, ago, the very phenomena they now admit were, by these very persons, unhesitatingly denied. The evidence was the same then as now, that rigidity, the state of somnambulism, and insensibility to pain, were produced by magnetic passes or by gazing. Yet I have often heard persons, who now regard these phenomena as established, not only deny them, but assert with confidence, that they were mere humbug and imposture. I have heard the idea that one human being could send another into a peculiar state of sleep, with divided consciousness, in short, into the state of somnambulism, ridiculed as only fit for the brain of a lunatic or idiot; and yet that state occurs spontaneously, or is induced artificially, every day! Now, indeed, the persons who expressed their opinions adopt quite a different tone. "Oh!" say they, "these things are well known; nobody can doubt them; they are nothing new; we never doubted them." If so, it is very strange that they should have been so misunderstood, and should even have been supposed to write and publish their opinion, that the magnetic sleep, for example, as produced by passes, was "a humbug." The truth is, that according to what appears to be a natural law, and at all events is known to have always occurred, this is a never-failing stage in the progress of new truths. They are first denied with scorn, and denounced as imposture; then, when it is no longer possible to deny them, it is discovered that they are not new.

And, in truth, there is some foundation for the statement. Few *facts* in nature are new; and certainly those of Animal Magnetism, as detached facts, are not new. But, although no doubt, often observed, as the fall of the apple was observed ages before Newton, they have been neglected and forgotten. When revived, the sceptic, shocked by their apparent incredibility, does not take time to reflect, or to discover whether they may not have occurred before, either spontaneously or otherwise. He denounces them forthwith; and when by chance he is compelled, by the evidence of his senses, to admit them, he cools down. Now, he does what he ought to have done at first. He studies, examines, reads, reflects; and the result is, that the *facts* are found to be not only not new, but old, and, in one or other form, familiar. He finds, that he at first, in his ardour, had attributed to these facts, characters not their own, and when he has come to see them in their true natural shape, he is surprised to recognise old, perhaps forgotten or neglected friends. I have seen this process going on in so many minds, that I now look for it as the normal one, in those who at first recoil from Animal Magnetism, and I am rarely, if ever, disappointed in the expectation.

But our sceptic, be it observed, before reaching his present position, had long denied and ridiculed even those so called lower phenomena which he now admits. He had done so, without enquiry, simply because, in the view he took of them, they *appeared* incredible; he now finds them not only credible, but true, and, as he says, long known. He had disdainfully rejected the evidence of many persons

of good character and abilities, as well qualified as himself, perhaps better qualified, to observe such facts, and had wantonly accused them of imposture; he now finds, not only that they were innocent of that offence, but that they were remarkably accurate in the account they gave of the phenomena. But here he stops. He admits the facts, for example, of the artificial production of genuine somnambulism, or of insensibility to pain; but he rejects (as decidedly as he formerly did those facts,) those further phenomena, which are often called the higher phenomena of Animal Magnetism, such as sympathy, thought-reading; commuuity of senses, of taste, smell, &c.; the controul exercised by the operator over the will and imagination of the subject, and all the forms of clairvoyance.

In short, he repeats, deliberately or recklessly, his former error. He rejects facts, alleged not only on respectable testimony, but on the very same testimony, which he has been compelled to acknowledge as true to nature in regard to the lower phenomena; and he ascribes deceit and imposture to those who profess to have observed these facts, simply because he has again formed the opinion, that they are incredible, or that they contradict established natural laws.

Now, if he will make up his mind to study the facts, he will then find, as he found in regard to the others, that they also are not new; that they have often occurred, both spontaneously and otherwise; that, in point of fact, they do occur, whatever may be the true explanation of them; and that the observers are just as trustworthy here, as they were found to be in the former case.

It is so obvious as not to require me to dwell on it, that the more wonderful and *apparently* incredible an alleged fact is, the more strictly ought we to scrutinize the quality of the evidence adduced. No fact should be taken for granted, and none should be lightly admitted, in Animal Magnetism, any more than in any other branch of science. But this is a very different thing from rejecting, *without enquiry*, facts, however marvellous they may appear, if supported by good evidence.

But further, are these latter phenomena, in any sense affecting the present enquiry, really of a higher order than the others? Are they more wonderful or less capable of explanation? I answer, No.

The production of somnambulism, or the magnetic sleep, of insensibility to pain, of cataleptic rigidity, &c., by passes at a certain distance, and without contact, appears to me as wonderful, and is certainly as little explainable by known laws, as that of clairvoyance, or of the highest degree of sympathy. These so called lower phenomena prove the existence of an influence, which can be exerted by one human being on another, and which is not one of the known influences, such as heat, electricity, or ordinary magnetism. This being admitted, distance, as in the case of these imponderables, is a matter of little or no moment. The vital magnetic influence can as easily be supposed capable of passing through enormous distances, as light, electricity, or magnetism proper; and all its effects are equally wonderful, and equally explainable.

Our sceptic admits the fact of the magnetic sleep. Nay, he goes so far as to produce it; and his sub-

ject, while sleeping, converses sensibly with him. All of a sudden, and perhaps accidentally, the question arises, how long he is to sleep? and he answers at once, ten, fifteen, forty, or any number of minutes, and is found correct to a second. Or the operator commands him to sleep exactly one hour or an hour and a quarter, and he does so, to a second, again. Now all the so-called higher phenomena constantly present themselves in this way. The operator puts a lozenge in his mouth, while the sleeper cannot see him. All at once the sleeper begins chewing and tasting,—nothing; but on enquiry he declares he is eating a lozenge. Here is community of taste; we had, before, controul of the imagination as to the duration of the sleep. Again, the subject all at once exclaims, I see Mr A. or Mrs B.; describes the room, which perhaps he has never seen, and the occupation and dress of the person seen, with perfect accuracy. Here is clairvoyance, which daily thus forces itself on our notice. I do not here enter into the question of its explanation; but here is the fact. And thus I might go on, illustrating all the higher phenomena, which, resting on the same testimony as that which supports the lower, are, when duly observed, of course equally true.

When, in addition to this, we bear in mind, that every known phenomenon, or rather class of phenomena, in Animal Magnetism, is on record as having occurred, or is daily occurring, as a spontaneous fact, without any magnetic process, we may feel assured, that time will convince the sceptic of all the well observed and established magnetic or mesmeric facts;

as it has already convinced him of some of them, in truth not less unaccountable than the others.

Is it logical, or even morally possible, to suppose, that those operators and those subjects, whose accounts of the lower phenomena we find so accurate and truthful, should at once deviate into falsehood in describing other phenomena which accompany or follow these? I say no, again, most emphatically.

He who once admits the magnetic sleep, and, with spontaneous somnambulism staring him in the face, no man can long hesitate to do so, will find that he has lost even the insecure footing he once had. If the sleep be a fact, then its characters are also facts. Now one of these is the occurrence of divided or double consciousness, almost invariably observed in magnetised subjects, in a certain stage. This is a truly astounding phenomenon. That a man should hear, feel, think and speak for hours, and retain no consciousness, in his ordinary state, of his proceedings, might well excuse incredulity, if the facts did not render that impossible in those who see them.

Now, admitting double consciousness, it is impossible for an impostor to give a lesson in fraud, in the ordinary state, which shall have any effect on his pupil in the sleep. And if it be said, that the fraud is taught in the sleep, this implies the truth of the sleep, and of the divided consciousness. We have seen what conclusions must follow, when these facts are admitted to be true.

I conclude, therefore, that, as the higher phenomena are observed to occur spontaneously, while their artificial production rests upon the very same

testimony which has been found trustworthy in regard to the lower phenomena, it is illogical to admit the latter and deny the former; and that, in process of time, just as has occurred in other natural sciences, the whole facts will come to be as well established in the minds of medical and scientific men, as a part of them now is.

There is another form, in which the natural respect we feel for the learned, as well as the natural regard for the opinion of the world, operate as a bar to the advancement of Animal Magnetism. As long as the great, the learned, the rich, and the influential, hold aloof, in hostility or indifference, so long will many, in whose minds the feeling of regard for the world's opinion, of the *qu'en dira-t-on?* predominates, either decline to attend to the subject, or, having attended to it, suppress their conviction, from the fear of encountering abuse, or, what is worse to bear, ridicule. This is very frequent, far more frequent than is generally supposed. Even in the medical profession, there are many, who are not only convinced of the truth of Animal Magnetism, but actually use it, privately, in cases in which it is an appropriate means of cure; and who yet do not publicly acknowledge their conviction, partly from fear of the world, partly from fear of the disapprobation of the leaders of their profession. While I consider this as much to be regretted, since it would seem to indicate a deficiency of moral courage, yet it is so natural a feeling, so strong in many minds, and so insidious in its operation, that I would not judge harshly those who act in this way. But I would beg to point out to such persons, that their

policy is short-sighted and bad. He who openly proclaims his conviction, not impertinently thrusting it forward, but when the necessity arises, is sure to acquire the respect of those who know him, for his regard to the truth, even should he, for a time, suffer from the hostility of those who oppose that truth. Here, as in all else, honesty is the best policy. Were all the physicians who believe in the truth and efficacy of Animal Magnetism to publish, as a body, the avowal of that belief, they would find, with surprise perhaps, that they had been frightened by shadows; and that they are numerous and influential enough to have nothing to fear.

It is to medical men that the public will look for the further prosecution of the enquiry. Not only have they the best opportunities, but they have, or ought to have, a training, qualifying them for the investigation; and, although it is impossible, as yet, to predict all, or nearly all, of the possible and probable applications of Animal Magnetism, its applications to medicine and surgery are the most obvious, and among the most important. I shall return to this part of the subject in detail hereafter; here I shall only say, that, as might be expected from its nature, Animal Magnetism operates chiefly on the nervous system, and is therefore applicable chiefly, or most naturally, to nervous diseases, such as hysteria, catalepsy, convulsions, paralysis, both of the nerves of motion and those of sensation, neuralgia, insanity, &c. &c.; while Dr. Esdaile in India, and numerous highly respectable practitioners in England and in France, have fully demonstrated its great

value as a means of producing insensibility to pain in surgical operations.

I am well aware, that in the strict march of science, the study of the laws and effects of any power or force should be the first object of investigation, and should precede its applications to practical purposes; because it is only by such a full and minute study of its effects, and of the laws which regulate them, that we can learn its applications, that we can discover how to render them easier and more certain, and that we can hope to be able in any measure to account for them, and thus pave the way for new applications. Some men must, I trust many will, devote themselves to the purely scientific and inductive experimental investigation of the subject; but its empirical application, especially to medical purposes, need not, in the mean time, be neglected.

Indeed, the curative or anodyne effects of Animal Magnetism are so marked, in certain cases, most of which, as is well known to the medical profession, are among the *opprobria medicorum*, and it is, in proper hands, so safe a remedy, that it would be inexcusable not to employ it, especially where, as too often happens, other means have failed. These empirical trials will not only tend to alleviate suffering, but will also supply a large and valuable store of facts, to be hereafter drawn upon, in giving to Animal Magnetism a coherent scientific form.

For all these reasons, it is to the medical profession that men look for instruction on this subject; and so strong is the public feeling already in this respect, that ere long every medical man will be compelled to learn, either how to apply Magnetism

himself, or to direct and superintend its application, by qualified magnetisers, since few medical men can spare the time required for the magnetic operations they may recommend. We shall soon, I am well convinced, see the establishment of a class of professional magnetisers, qualified by nature and education for the task they undertake; just as we have professional midwives, nurses, cuppers, bathers and rubbers, who act under the superintendence of the physician.

In my next Letter, I shall take notice of a different class of objections; those, namely, which are, or profess to be, founded on considerations of religion and morality.

LETTER III.

Seventhly: We now come to a peculiar class of objections, which have a remarkable influence on certain minds. It is that kind of objection which is founded on considerations connected with religion and morality.

The first remark I would make here is, that these objections are not in general, directed so much against the truth of the facts, as against the consequences which appear to the objector to follow from them, if admitted. Some, indeed, go so far as to say, that, since such consequences necessarily follow, the facts cannot be true; they endeavour to make use of a *reductio ad falsum.* But the majority, so far as I have seen, are really actuated by a dread of the supposed consequences, and rather recoil from the facts with aversion and fear, than actually deny them.

Now, I maintain, that it is not logical to reason against the truth of *a fact,* because we dislike its consequences. If, indeed, we could show, with logical accuracy, that certain conclusions necessarily follow from the admission of certain facts, and that these conclusions are glaringly false, we should be entitled to say, that the error lay in the admission or assumption of the facts. If, as a necessary conclusion from any alleged magnetic fact, we came, by close deduction, to the result that two and two make five, or that the three angles of a triangle are equal

to 100° or to 200°, then the alleged fact must be rejected. But you will not find that any such glaringly false or absurd conclusions are deducible from the facts of Animal Magnetism.

If we suppose the admission of any fact in Animal Magnetism to lead, logically, to the conclusion, that vice and virtue are indifferent things, or that crimes may be committed with impunity; I say, if such conclusions were logically deducible, as necessary inferences, from the fact, we should be compelled to reject it, on the ground that some fallacy, unknown to us, lurked in its assumption. But then we must show that these, or any similar false conclusions, are strictly necessary inferences from the alleged fact, which cannot, I think, be done.

When, again, the conclusions, supposed to be necessary inferences from the fact, are not obviously false, or inconsistent with morality, but only disagreeable to us personally, then we are no longer entitled to reason against the fact from its consequences, even if we can prove these to be necessary inferences. We must then, if no fallacy can be detected, accept them, and make the best of them.

Now, in the reasonings of those who make the objections under consideration, all possible fallacies are accumulated. The supposed consequences are not necessary inferences from the alleged facts; and they are, moreover, objectionable to us, not on universal grounds, but because they clash with our peculiar views or hypotheses.

It is said, then, that if the facts of Animal Magnetism be true, then one individual possesses, or may possess, an influence over another, or others, which

the Deity never could have intended to confer on man.

Here I would observe, First: That if the fact be true, the Deity *has* conferred that power on man. Secondly: that since he has done so, the natural inference is, that he has given it, like all other powers, for good purposes, some of which, such as the alleviation of suffering, are so obvious as not to require notice here. Thirdly: that we have no means of ascertaining the intentions of the Creator, except in his Acts, and his Word. The former are in favour of Animal Magnetism, if it truly exist; the latter certainly does not contain any distinct reference to this point. Fourthly: that this power of one human being over another, is only one of the manifestations of an universally diffused influence; and that, even were it injurious, which is not proved, in certain circumstances, it would, in this respect, agree with all other influences. Thus electricity produces destructive thunderbolts, and fire burns and destroys. Both appear, in certain cases, injurious; yet no one doubts the wisdom and benevolence of their Creator. Let us apply the same rule to Animal Magnetism, bearing in mind, that it is only asserted, not proved, that the controul which it enables one man to exert over another is really, even to our limited apprehension, injurious.

Secondly: It is further said, that not only is the existence of this power a thing never intended by the Deity, but it may be used for the worst and most immoral purposes.

Here I would remark, that no power is known which cannot be perverted and abused by human

depravity. We can employ salutary medicines as poisons. Men have been known to exert their utmost powers for evil. We use gunpowder to blast rocks, we abuse it to destroy human life. Nor can Animal Magnetism be exempt from the liability to abuse or perversion. But so far is this from being an argument against its truth, that the very fear of such perversion rests on the admission of that truth. Moreover, in that, as in all such pervertible things, the best and only security we can have is the utmost possible knowledge of the subject. Did one man alone know the powers of chloroform, he might, without suspicion, render others unconscious, and rob, or otherwise injure them; but if every man knew its powers equally well, this would be impossible, or, at least, not so easy as to shoot others with a pistol, which is difficult to do without detection, just because every man knows the abuse of gunpowder. He who would rob by means of chloroform must be close to his victim, the murderer may be at a distance and concealed. In short, we cannot argue against the truth of any thing, nor against its use, from its abuse or perversion, and the best safeguard is not ignorance, but the greatest possible knowledge.

I may add, that while I would not deny the possibility of the perversion of Animal Magnetism to bad purposes, this is not so easy as may be supposed. It is true that the subject, in things indifferent, or in things good in themselves, obeys implicitly, in many cases, the will of the operator. But this obedience is not unlimited or unconditional. It is, on the contrary, an observed and well-authenticated

fact, that, in general, the moral perceptions and feelings of the somnambulist are exalted and strengthened in the sleep, and he generally exhibits a profound aversion for all that is bad, false, and mean. In vain might we try, in many cases at least, to induce the subject to violate confidence, or to betray a secret which he has learned in his sleeping state, while he usually forgets it entirely in his usual state. Were we capable of trying to persuade the sleeper to do a bad action, we should soon discover that he is awake to moral obligations, and usually much more so than in his ordinary waking condition. In most cases, perhaps in all, the very countenance becomes more refined, and indicates a higher tone of moral feeling. The state of somnambulism is not a true sleep, but a state in which ordinary vision is cut off, while the mind is, in other respects, not only awake, but, intellectually and morally, more active than usual, so as to fill the observer with astonishment. The language of the subject is of a higher character, more correct and refined, than his ordinary speech. And he is only subject to the will of the operator, as a general rule, (for so great is the variety in these cases, that we must admit the possibility of exceptions,) in matters which do not imply a violation of duty and morality. The fear, therefore, of the perversion of Animal Magnetism to bad ends, which in itself is no argument against its truth or utility, is much exaggerated in the minds of those who are not familiar with the phenomena, especially with the truly beautiful, I might say angelic disposition, so frequently

manifested in the magnetic sleep by the higher class of minds, and, in a less degree, by all.

Thirdly: I have often heard it said, that if the facts of clairvoyance, for example, be true, then they prove the clairvoyant to be possessed of omniscience, and as that is impossible, the fact cannot be true.

Here, I would say, that when we see the fact of vision at a distance, and find it verified in hundreds of cases, *we cannot* doubt the fact. We are compelled, therefore, to doubt the validity of the chain of reasoning above alluded to. Does vision at a distance necessarily imply omniscience? I answer, no; no more than does the use of Lord Rosse's telescope. The clairvoyant does not see in the usual sense with his *external* organs of vision or eyes; he sees, however, with the *internal*, cerebral vision, but not by means of ordinary light, which is excluded by the shut eyes, and other circumstances, such as an intervening wall. We can easily suppose the sensations of form, light, and colour, to be excited in the internal cerebral seat of vision by other means than ordinary light; for we know that these sensations may be excited in the dark by pressure on the eye-ball, or by congestion of the vessels of the eye, or by other more obscure causes. Such is the origin of many spectral illusions. Now, the clairvoyant sees real, not illusive objects, by some unknown means, whatever these may be, which reach his internal vision, which is the cerebral or true seat of common vision, (the eye, including the retina and optic nerve, being merely an apparatus for exciting sensations there by means of ordinary light,) without having to pass through the eye-ball,

or to fall on the retina. We shall see, hereafter, what we can ascertain as to the nature of this means of vision. But, of whatever nature it be, its use cannot confer omniscience. If, with our ordinary eye-sight, we constantly fall into error in examining objects presented to us, this must be to the full as likely, but indeed far more likely, with any other means of vision, or other sensuous perception. Even the power of seeing all things, which no clairvoyant possesses, clairvoyance being apparently both limited and varied in its character, would not confer an unerring judgment. No magnetiser has ever dreamt of omniscience being a gift of his clairvoyants; it is those who have never seen or studied the phenomena who fancy that such must be the result. In point of fact, clairvoyants make many blunders, and are exposed to peculiar difficulties. They find it, for example, difficult to distinguish between the impressions of past events, (memory,) and those of actual vision, in their peculiar form of it, both being internal impressions, and both equally, or nearly equally, vivid. In like manner, they find it difficult to distinguish impressions caused by suggested ideas, or by thought-reading, from those excited by real external objects at a distance. It is our business to discover means of distinguishing all these; and it must not be forgotten, that, in the absence of the objects, we are apt to misinterpret the statements of clairvoyants, according to our own preconceived ideas, so that, when we examine them aright, we find our clairvoyants more clear and precise than we had supposed. But assuredly, omniscience is the very last thing which would occur to an experienced

magnetiser, as characterising the state of clairvoyance.

Fourthly: It is further objected, by those who admit the facts of Animal Magnetism, that it amounts to sorcery or witchcraft, which are distinctly prohibited by Scripture. Without referring in detail to the fact, that this objection has been in all ages brought against the cultivation of physical science, and especially of astronomy and chemistry, the votaries of which were inevitably branded as sorcerers and witches by those more ignorant than themselves, I may point out, that if, by sorcery, or witchcraft, be meant any thing supernatural, then is Animal Magnetism, which has to do only with obscure natural phenomena, entirely innocent of these offences.

Some, indeed, maintain, that the phenomena of magnetism are supernatural, and are only produced by the power of the evil one. But surely, as long as I can produce these phenomena without the slightest reference to that personage, as long as I can do so without invoking his aid, or entering into a compact with him, I am entitled to regard the phenomena as entirely natural. You would think I was insulting you, were I to disclaim seriously any complicity with Satan or Beelzebub, and yet the notion above alluded to is widely prevalent.

But the firm belief in witchcraft, as the result of a compact with evil spirits, now banished from the minds of men, was once, and that at no distant period, as widely diffused, and more firmly rooted. The royal pedant, James I., when he wrote against witchcraft, and put hundreds to a cruel death for

that offence, was firmly convinced that he did but his duty; and that he ought not to "suffer a witch to live." Why is that notion, in his sense of it, now obsolete? Because we know, that when the Bible was translated in his time, ignorance and superstition prevailed, and the word translated "witchcraft," was applied to that which men, because they could not explain it, chose to ascribe to an infernal power. What that word originally meant, I know not, but, by common consent, it is not now ascribed to King James's ideal of witchcraft, the existence of which, as a supernatural thing, is no longer believed. If any man say, that the true word in question is Animal Magnetism, let him beware, lest he make as great an error as King James I. did. The same remark applies to sorcery. We do not know the precise meaning of the word so translated.

Were I to hazard a conjecture, I should say, that witches and sorcerers, as denounced in the Bible, were persons who made use of natural knowledge for bad and immoral purposes; that they were, in fact, cheats and impostors, who deceived the people by pretended divinations, and claimed the possession of supernatural, perhaps of divine, powers. But, in any case, I cannot admit, that those who study the Creator's works, and who refer all the wonders they discover there to his power and goodness, and who, moreover, apply them to good and beneficent purposes, are justly to be stigmatised as practising forbidden arts.

When I come to consider, in detail, certain phenomena, I shall endeavour to show that Animal

Magnetism enables us to account for many things, which, in a former age, were supposed to be of supernatural or diabolical origin; such as possession, the effects ascribed to the influence of malignant persons, or witches; divination, &c. We shall see, that, as in the case of Chemistry, natural facts have led to the impression among the ignorant, that those who knew them were in league with the devil.

Eighthly: It is often said, that Animal Magnetism leads, if admitted, to Materialism and Infidelity; and this is urged, by many sincerely pious and estimable persons, as an argument both against the truth of it, and against the study of it.

I need not here repeat what has been already said as to the illogical nature of this attempt to employ the *argumentum ad falsum*, except only when it can be clearly shown that the alleged consequences are absolutely necessary inferences, and, farther, that being necessary inferences, they are certainly false, or injurious.

But I may point out, that those who sincerely believe the Holy Scriptures to be the Word of God, cannot logically believe, or fear, that any other truth, any natural fact for example, which, if true, must be also the work of God, is, or can be, inconsistent with his word. It may appear to be so, or rather, it may seem, to us, to clash with our notions, or our interpretations, of that word; but the case of Astronomy, that of the discovery of the Antipodes, and the history of recent Geology, ought to serve as warnings to us against the error of stickling, against facts, for our peculiar interpretation of any passage or passages of Scripture. To say, that we fear for

God's written truth, if compared with his truths as displayed in his works, is, in fact, to say that our belief in the former is not a thorough, genuine faith. One truth cannot contradict another truth; and hitherto, whenever well ascertained natural facts have been said to contradict scripture, it has always been found that the facts have prevailed, and that, not indeed scripture, but our interpretation of it, has been of necessity modified.

Now, I cannot perceive the slightest grounds for the opinion, that the study of Animal Magnetism has a tendency towards infidelity. Its most striking peculiarity appears to me to be, the power with which it teaches us how small and limited is our actual knowledge of the nature of man, and of God's admirable perfections as therein displayed. It is impossible to see, how this study can clash or interfere with the peculiar doctrines of the Christian faith, and therefore we must suppose the term Infidelity to be used in a vague sense, and rather to imply, that the study of Magnetism tends to raise doubts of the immortality of the soul. This is the more probable, as the charge is usually coupled with that of leading to Materialism.

Now, to say that the phenomena of Animal Magnetism lead to doubts of the immortality of the soul, is a signal proof that the objector has not made himself acquainted with these phenomena. For not only have they no such tendency, but they have exactly the opposite one. I have heard, times innumerable, religious persons declare, on seeing these phenomena, that nothing could more clearly demonstrate the immateriality and consequently the im-

mortality of the soul. "In clairvoyance," say these persons, "we observe the mind acting separate from the body, and entirely independent of it. How beautiful a proof of the infinite difference between spirit and matter!" This, which I mention only as a fact, not as a proof of the opinion held, is the most frequent remark made by those who see clairvoyance. It never occurs to them to suppose that Animal Magnetism furnishes an argument against the immortality of the soul. That idea occurs only to those who do not know the facts, and who form to themselves an erroneous impression of them. This bugbear frightens them, and they can no longer look calmly at the question. Could they do so, they would soon find how far wrong they had gone in regard to the facts. How indeed can the fact of perception without the ordinary senses, that is, by means of some unknown subtle influence, create doubts on that point? This fact at least proves the mind to be less dependent for perception or sensation on the known forms of matter, than we formerly thought it, which is certainly no argument against immortality. Many cases have also occurred, and I could specify, if I were permitted, one remarkable case, known to me, in which the study of Animal Magnetism has led to a firm conviction of man's spiritual nature and immortality, in persons formerly sceptical on these points.

But, further, I must here declare my belief, that the term Materialism, as used in this objection, has so vague and undefined a meaning, that I have never found any one who used it, able to give a consistent account of it. This is not at all surprising;

for if we were to ask the most profound philosopher for a definition of matter, we should be disappointed. What, indeed, is known of matter save its properties? Thus, we say, matter is that which occupies space, which possesses impenetrability, gravity, cohesion, chemical attraction, and the like. But when we proceed to ask, what is that to which these properties are attached or belong, considered apart or abstracted from these properties? Is there a substratum possessing the essential properties of matter? If so, what is the definition of this substratum? Or again, is matter a congeries of atoms, to which belong certain properties, and which are indefinitely small? or is it a congeries of mere mathematical points, from which, as centres, certain attractions and repulsions act to certain distances? Is not gravitation an attraction? is not cohesion, is not affinity an attraction? Is not impenetrability, or the power of occupying space, to the exclusion of another portion of matter, is not indestructibility also, a repulsion? Is not magnetism, is not electricity, made up of attractions and repulsions? May not heat and light be equally attractions and repulsions? What then remains? If the presence of all these forces, acting from central points, would produce on our senses all the effect produced by matter, may not matter, or rather may not the properties of matter, which alone we know, be simply the results of forces thus grouped? If we ask these and similar questions, we shall not easily obtain an answer. We cannot, in truth, conceive of matter without its properties, and these are all that we do know about it. Hence the tendency of science at the present

day is, not to deny the existence of an immortal being in man, but rather to conceive matter itself to be merely force, or rather a congeries of forces. Surely this has no tendency unfavourable to the idea of immortality, but the reverse.

Again, if we cannot define the term material, how is it possible to define the term immaterial? Unless we know what matter is, how can we tell what it is not? or rather, what is not matter? The terms materiality and immateriality, being indefinable, cannot be used in such a controversy. Nay more, if we choose to adopt some definition of matter, say, for example, that it "occupies space," and if we try to apply this definition in aiding us to define immateriality, we shall not find the task an easy one. Let us try to conceive the existence of a being which does not occupy space. I confess myself unable to do so.

Moreover, all that we know of matter justifies us in declaring it to be, in this world at least, and to our apprehension, indestructible, and consequently immortal. We cannot destroy nor annihilate one atom of matter; we can only change its form and place. The burning coals in our fires are not destroyed *as matter*, but only *as coals;* they continue to exist in the form of ash, soot, and gaseous matters. If, then, we could imagine the soul to be formed of any kind of matter, and therefore to occupy space, (and, as I have said, we cannot conceive it as not occupying space,) this conception would by no means militate against its immortality, but the reverse, seeing that it is matter only of which we can say with truth, that, so far as we know, it is

indestructible and immortal. Whereas we do not know any thing of the properties of spirit; we cannot form a distinct conception of an immaterial substance; and, lastly, we know nothing, in this life at least, of the mind or soul, save as connected with matter; we cannot conceive, in this life, thought without a brain.

In truth, however, the doctrine of Materialism, as objected to, is rather that which has been held by some of those who have studied Animal Magnetism, not, however, in consequence of that study, namely, that we know nothing of thought, save that it is the result of the action of the brain, and that, consequently, we are not entitled to assume the existence of another being called the soul or mind, since that assumption is not required to explain the fact of thought. It is supposed, somehow, that that doctrine amounts to a denial of the immortality of the soul.

Now, even were I to admit the doctrine to its full extent, I cannot see how that should affect the question of immortality, since, as already explained, we know of matter alone, that it is indestructible. Besides, those who hold firmly the doctrine of the soul's immortality and of a future life, also believe, on the testimony of Scripture, in the resurrection, not of the soul alone, but of the *body*. Now, I would ask, is it believed that the body rises for no purpose? Has it no function to perform in a future state? I cannot, for my part, imagine this; but rather believe that man will then continue to think and to feel, by means of an organisation as in this life, save that, as we shall no longer require to perform many

functions purely terrestrial, we shall have, as St. Paul says, *a spiritual body*, sufficient for, and admirably adapted to, our new state of being, in which the nobler faculties of thought and feeling alone will be exercised. And surely it is as easy for the omnipotent Creator to render this spiritual, even although material body, immortal, as to give immortality to an unknown, and strictly, by us, inconceivable being.

But I do not admit that doctrine of Materialism, to the extent of excluding a thinking principle or soul distinct from the body. It is true that we cannot demonstrate the actual existence of such a principle or being, but neither can we prove that it does not exist. It may be that such a being exists, and uses the brain as its organ for thought and sensation; and our instinctive consciousness tells us that it is so. It may be, on the other hand, that there is no such being, although that cannot be proved. On either supposition, the eternity of life, thought, and sensation, that is, the immortality of man, is equally secure. It is not, I conceive, given to man by his faculties, limited as they are, to decide this question of the existence or non-existence of a soul or thinking principle apart from the body, one way or the other. It will never be decided in this life. But while I admit that the notion of a distinct being, soul, mind, or thinking principle, cannot be rigidly demonstrated, we have a consciousness which declares its existence, and whose testimony cannot, I think, be altogether rejected. We regard the brain as its instrument, by divine, therefore by infallible appointment. But although such is the view I

feel compelled to adopt, I cannot see that the opposite view has any bearing on the question of immortality, which is equally conceivable, and equally easy, on either supposition. And most certainly Animal Magnetism, if it has any bearing on the question, fortifies the position of those who admit the existence of a separate thinking principle or soul, whether material or immaterial man cannot know, but indestructible and immortal in either case.

Ninthly: I come now to an objection which meets us at every turn, when we demonstrate the physical effects of Animal Magnetism on the human frame; when we produce, for example, cataleptic rigidity; paralysis of a limb; acceleration of the heart's action; insensibility to pain, or to other external impressions; insensibility of the pupil of the eye to light, and immobility of the iris; stammering; strong contraction of the muscles against the will of the subject; and many similar phenomena;—all of which I have often seen, and most of which I have myself produced; while all may easily be shown on a susceptible subject.

It is said by many, when they see and admit these facts, that they are produced by the imagination.

Now it is not easy to discover the real meaning of these words as generally used. Do they mean that the facts are imaginary, and not true facts? Strange as it may appear, such is often the meaning present to the mind of objectors, when they have not only seen, but admitted, the facts. They cannot, apparently, distinguish between what is produced through the medium of an excited imagination,

which is their theory of the facts, and what is merely imaginary and not true. Whatever is caused by imagination, they consider, by a loose and vague use of the term, as imaginary. But surely, a rigid limb is a fact; a fixed and insensible pupil, an accelerated pulse, &c. are facts, whatever be the exciting cause of them. Nay, cases are on record, in which, without magnetism, death has been caused by imagination. Was the death in these cases imaginary? Did the subjects only fancy they were dead?—If such objectors would only endeavour clearly to distinguish between a fact and its explanation, they would find that the above-mentioned phenomena are facts, which we may, if we please, ascribe to the imagination, but which are not on that account the less real.

And this, indeed, is the meaning attached, by others who think more clearly and precisely, to the present objection. The ultimate drift of it is this, that these effects are not produced by an external influence, but by a subjective operation in the mind of the person operated on, which is called the action of the imagination. Now there is no objection to such a theory, if it be only consistent with all the facts, and clearly defined. Let us suppose it to be consistent with all the facts, for the sake of the argument, and let us define it as follows. The mind of the person operated on, excited by certain gestures, &c., reacts on his body, and produces all the above phenomena, besides the magnetic sleep, and many others. Now, admitting this, and calling it, for the sake of brevity, imagination, surely it is obvious, that if the imagination be capable of pro-

ducing all these effects, it is a matter worthy of the most serious investigation. On this supposition, we have been hitherto very ignorant of the power of what we call the imagination, and we ought instantly to study it, in order to discover the laws of its action, and to avail ourselves of so very powerful an agent as it must necessarily be. Still on the same supposition, the facts exist, and they are in no respect less wonderful, explained in this way, than when accounted for by the operation of an external influence. It is easy to see that the name given to the exciting cause, or the theory of its action, are, in this stage of the matter, secondary points. It is the facts alone which are in question, and I am quite ready to adopt that theory which ascribes them to the imagination, when it shall be shown to be consistent with all the facts.

But in truth it is not, when carefully examined, capable of explaining all, or nearly all the phenomena. The acceleration or retardation of the pulse, the fixation and insensibility of the pupil, are things entirely beyond our controul. The magnetised person is quite unable, however strongly his imagination may be excited, to produce these facts in his own person, without some process of what is called magnetisation; while these and all the other phenomena may be produced in him by the magnetiser, without the slightest action on his imagination. I can vouch for this fact, that a magnetiser can strongly affect a person, who is not only in another room, or another house, or many hundred yards off, but who is utterly unaware that any thing is to be done. The subject, in such cases, while engaged in his usual occupation,

feels all the sensations, and exhibits all the effects of magnetism; and in susceptible cases, I have good reason to know, that this may be done without the operator having ever seen the subject. Here, I maintain, the imagination cannot act.

Again, while the mind or imagination of the subject dwells strongly on one point, he may be made, unknown to himself, to exhibit phenomena quite unconnected with it. While eagerly talking, the word may be arrested, half pronounced on his lips, by the silent will of the operator, standing behind or away from him. And so on, in a hundred varied forms of experiment.

From these facts I conclude, that imagination cannot explain all the facts; that we must admit an external influence; and that, this being admitted, the imagination is no longer required. But although all the facts of Animal Magnetism may be produced by the silent will, and in absence or at a distance, yet I do not mean to say that the imagination, as above defined, cannot also produce many (not all) of these facts. On the contrary, I know that, by influencing the imagination, we may often greatly hasten and extend the influence of the magnetic force. On this, indeed, depend in some measure the effects produced by the firm and strongly expressed will of the operator. But the operation of the silent will proves that this is not essential to the production of the phenomena.

On the whole, it appears that this objection is often loosely made and vaguely understood; that, when more precisely understood and defined, it is nothing more than an attempt to explain the facts,

without admitting an external agency, by means of a hypothesis or assumption, which can be shown not to suffice for the explanation of all the facts, although it may sometimes explain the production of some phenomena, or co-operate with the magnetic influence in producing them.

But even on this view, the hypothesis of imagination, excluding external agency, has but a weak foundation. Granting that certain phenomena are produced directly by the excited imagination, how has that imagination been excited? How is it that magnetic operations, such as passes, gazing, or contact, excite this so-called imagination so powerfully and in so many various ways? How is it that the subject, while perfectly conscious, feels, very often indeed, nothing but certain physical sensations, as of a warm or cold aura from the operator's hand, or a sensation like that of weak electrical shocks, or like that of a powerful galvanic battery? Let us view it as we will, we shall find that some external influence does act on the subject; and it is a matter comparatively of indifference, whether it acts directly, or through the imagination, in producing its effects. We are only adding a link to the chain of causes, which we shall find always to terminate at one end, in an external agency, at the other, in the phenomena produced, no matter how many additional links we may add or discover.

Tenthly: The next objection is, in my opinion, although a very common one, the most futile of all. It is, that the phenomena of Animal Magnetism are of no utility or value, and that we may, therefore, neglect the study of them. Why, I am often asked,

do you give any attention to matters so purely of curiosity alone? What is the use of Animal Magnetism?

Now this question has been asked concerning all natural sciences whatever. It has been asked of astronomy, of geology, of chemistry, of minute anatomy and physiology, of botany, of optics, &c. &c. And if it now appear absurd in these cases, it is only because the lapse of time has developed in all of them an infinity of useful applications.

But even if time had not done this, it would still be certain that it is our duty to study all these and other branches of science, for the sake of truth and knowledge. No natural fact can be otherwise than valuable, although its value be still concealed from our view. It may have, now or hereafter, a bearing on some other branch of science; and it may at once, or after centuries, become available for practical purposes. These possible advantages we certainly throw away, if we neglect the study of any fact or class of facts. I lately heard one of our most distinguished men of science declare, when about to mention some topographical facts, that although they might appear to be, or might be, insignificant in the eyes of many, no natural fact could be unimportant. This is strictly true; and I cannot doubt that the distinguished gentleman alluded to, will apply the same remark to the facts of Animal Magnetism.

Moreover, we have examples in abundance, which prove, that facts, apparently of trifling or no interest, may suddenly acquire very great value, as our knowledge of nature advances. Thus the long-known

elasticity of steam, in the hands of Watt, led to the modern Steam Engine. The facts connected with the temperature of ice and water, of water and steam, led Dr. Black to his theory of latent heat, which assists in explaining, as it probably assisted Watt in availing himself of, the properties of steam. The observation of the eclipses of Jupiter's satellites is now essential to navigation. The simple fact, long a mere curiosity of science, that a current of electricity, passing along a wire, induces, when interrupted, a secondary current in a parallel wire, or affects the magnetic needle, has lately given us the Electric Telegraph. The careful study of the mode of combustion of bituminous coal has led to the invention of gas light. That of the effects of oxygen on burning bodies has already yielded the Bude light, and will probably, 'ere long, do greater wonders. On the principle above alluded to, of the action of an electric current on steel and on soft iron, we are now able to construct permanent or temporary magnets of amazing power. The examination of the products of the action of chlorine on alcohol, led to the discovery, among other compounds, of a fragrant, volatile liquid, which for more than twenty years figured as a useless curiosity. Its composition, indeed, illustrated certain important laws of Chemistry, but no one thought of turning it to a practical purpose. Yet it had valuable properties, for, when carefully studied by Dr. Simpson, it became, as Chloroform, in a short time an absolute necessary to the Surgeon and Accoucheur. Had Liebig or Soubeirau, who discovered Chloroform independently of each other, but studied *all* its pro-

perties, the discovery of the fact, that surgical operations may be with certainty rendered painless, would have been made before 1830; whereas mankind has had to wait fifteen years longer for this boon.

It is hardly necessary to point out, that Animal Magnetism also supplies us with the means of preventing pain in surgical operations. And this, had medical men done their duty, and attended to the subject, might have been discovered fifty years ago. It was really practised for many years before the discovery of the use of chloroform. At the present time, in India, Dr. Esdaile uses Animal Magnetism exclusively for this purpose, and with uniform success. Hitherto, in this country, we have not attained the same degree of certainty in producing the magnetic state, but here also, it is extensively used in preference to chloroform.

We see, then, not only that any natural fact, however apparently insignificant, is important in itself, and may, at any time, become practically useful, but that Animal Magnetism already admits of useful applications; for it may be employed, in many cases, to alleviate pain, and to cure disease. But even were this not yet the case, it would form no argument against the study; for its uses might be discovered to-day, to-morrow, or a year, or a hundred years hence. We shall see, by and by, that other useful applications of it are already known or in prospect.

This objection, therefore, must be dismissed, as in general founded on a limited knowledge of natural

facts, and, in the present case, as quite inapplicable even at the present time.

In the Eleventh and last place, it is objected, that the facts of Animal Magnetism are at once so obvious, so wonderful, so important, and so likely to yield useful results, that if they really existed, they must have long ago been discovered, and applied to practical purposes.

This is a most astounding objection. If carried out, it implies, that everything not yet discovered, or, if discovered, not yet used, must of necessity be valueless. But what does history tell us? First, that, in all ages, discoveries have been made, astonishing mankind by their simplicity, obviousness, and utility, which yet had either not been discovered, or, as more frequently happened, had been neglected and forgotten. Why was it left to Roger Bacon to discover gunpowder, or to rediscover it, in Europe, while it had been known, for perhaps a thousand years, to the Chinese? Why was America not discovered, or not effectually discovered, before the time of Columbus? Nay, was not Columbus himself taunted with the remark, that if there were a western continent, it would never have been left to him, a common seaman, to discover it? Did electricity not exist before Franklin, or magnetism before the compass was used? How did it happen that no man, before Newton, thought of applying the daily recurring fact of the fall of an apple, &c. to the ground, to the discovery of the law which regulates the motions of the heavenly bodies? Why was the force of steam not made available long before our day, when it had even been pointed out by the Marquis of

Worcester? Men saw coals burning every day for more than a thousand years, before Winsor thought of collecting and using the gaseous products of their destruction by heat. In short, why was any discovery made or appreciated at a certain time, and not before? Because, to receive any new truth, or any discovery, the minds of men must be prepared both for its investigation and for its comprehension. So, and not otherwise, is it with the science of Animal Magnetism.

The facts of Animal Magnetism have been observed from the earliest times. Nay, they have been used, both for the cure of disease, and for less commendable objects. But if they were scientifically studied, which it is probable they were, it was only by a certain number of adepts or illuminati, as, for example, the priests of Egypt and of India, who kept their science secret, till it was lost to the world. It was necessary to rediscover Animal Magnetism, and this was done by Mesmer. Unfortunately, he appears, in some respects, to have handled the subject unscientifically, and thus to have, if not created, yet greatly strengthened the prejudice with which, as we have seen, new and startling discoveries have always been received, and if we may trust the lessons of history, always will be received. The science is yet in its cradle, but, I rejoice to say, it is growing rapidly and vigorously. That it has not been, centuries before this time, fully developed, can be no argument against it, more than against the other discoveries above alluded to. That a great part of it has been laid open to us by persons not trained to science, by laymen, as we may call them, is because

men of science have, till very recently, refused to examine it, and have acted as their ancestors did to Columbus, or to the discoverers of the Antipodes. They have opposed to facts, alleged on good testimony, arguments drawn from erroneous interpretation of Scripture, or that still more absurd argument, that so great a discovery could not have been reserved for instruments so humble and insignificant.

I have now considered, as generally as possible, all the objections which I have heard brought against Animal Magnetism; and it has, I trust, been shown that they are untenable, being the very same which have in all ages been raised against all new facts, new ideas, and progress in every branch of human knowledge, and which are now abandoned in regard to all those sciences which have been studied in the right spirit for a sufficient time. We cannot doubt that the same result will ensue in the case of Animal Magnetism, when it shall have been studied for a certain time by persons qualified for the task. That it has, up to this time, been, to a considerable extent, although far from entirely, in the hands of less qualified or unqualified persons, is entirely to be ascribed to its having been rejected and neglected by men of science. This neglect, however, can no longer be continued, for if such men persist in ignoring the subject, they will be left far behind by those who see the necessity of attending to it. The younger class of medical and scientific men will also come to the investigation of the subject without old prejudices; and ere long, it will be as discreditable for an educated physician to be

ignorant of Animal Magnetism, as it would now be for him to be ignorant of physiology or chemistry.*

Having now cleared the ground, we are prepared to enter on the details of the subject; and I propose to do this, by describing, first, the usual processes of magnetism; then the phenomena, individually as they appear, beginning with what are called the lower, and going on to the higher phenomena. In doing this, I shall refer, as often as possible, to what I have myself seen and been able to do in Animal Magnetism, while I shall also adduce striking cases from the experience of other observers. Lastly, I shall endeavour to explain what is known of the cause of the phenomena, and of the laws which regulate them. Here, of course, I must trench on hypothetical ground, but this may be safely done, if we bear in mind that facts are the most essential matters here, which will continue to exist, whatever be our mode of accounting for them, or whether we can account for them or not.

* It may possibly appear to the reader, that I have omitted the consideration of certain objections which may occur to him. If so, it has only been because I have reserved notice of the more special objections to individual facts, for a more appropriate place, confining myself here, to the general objections so far as known to me.

LETTER IV.

We now come to the practical consideration of our subject; that is, of the effects produced on many persons by various causes, whether external and objective, or internal and subjective, but which must be classed in the same category, and ascribed to the same ultimate or primary cause.

The name given to these phenomena is a matter of small importance; the essential point being, that we should know the facts. Mesmer, who re-discovered them towards the end of the last century, gave them the name of Animal Magnetism; and although this be not unobjectionable, I shall adopt it here, as generally known, and as indicating the affinity with ordinary magnetism, that subtle and unaccountable influence which attracts iron, and causes the magnetic needle to point north and south. This kind of Magnetism, when I have occasion to refer to it, I shall call Ferro-magnetism, a convenient term, lately introduced by Dr. Faraday. The kind of magnetism, (if it be such, but at all events it has many analogies with Ferro-magnetism,) which we are now to examine, may be called Vital or Animal Magnetism.

I prefer this to the term Mesmerism, which, in the minds of many, has acquired a limited meaning. It is always understood as implying the action of one person on another; it is often applied chiefly to

the remedial process, and, by others again, to the production of the magnetic sleep, whereas I use the term Animal Magnetism, as a familiar and established name for all the phenomena, spontaneous or artificially produced, objective or subjective, which belong obviously to one class.

Various other names have been proposed; such as hypnotism, by Mr. Braid, who confines it, however, to his own method or process; electro-biology, by various American experimenters, for the phenomena which may be produced in the conscious state, but which are also produced in the sleep, and even in the conscious state, by the ordinary methods, as well as by those of Dr. Darling and others. Then we have electro-psychology, and other similar names, in which, as in electro-biology, the affinity to electric phenomena, or the theory, that electricity is identical with the vital force, is chiefly kept in view. Now, although there is an obvious analogy with electricity, as well as with magnetism, these latter names, without being more precise, or better founded, have the disadvantage of being new, while Animal Magnetism is established. It is always best to use an established name, where it can be done without leading to false notions; and Animal Magnetism is so far appropriate, that it is known; and if explained to be merely a collective name for a class of phenomena, many, perhaps all of which, may be produced by magnets, as well as by other means, and not to imply that the influence producing them is identical with that which produces the facts of ferro-magnetism, will not, I think, lead to serious error. We shall see, hereafter, that the researches

of Baron von Reichenbach have led him to suggest a new name for the influence, which I consider to be unobjectionable, but which, in this stage of the enquiry, I shall not use, for fear of causing confusion. I shall reserve it for the section in which the nature of the cause or influence is to be discussed.

Some persons suppose, that there is a real distinction between the phenomena of mesmerism, of hypnotism, and of electro-biology, in reference to their causes. But this is not the case. We shall see, that it is merely the methods which differ, and, to a certain extent, the train of phenomena developed by these methods. But this latter difference is merely one of degree, or stage. All the phenomena of the conscious state in electro-biology, and of the unconscious state in hypnotism, can be produced, in both states, by the older mesmeric or magnetic methods. I have often seen every one of them produced in each of these ways, without any greater difference between the hypnotic or biological phenomena and those of common Animal Magnetism, than necessarily exists between different stages of the latter; so that while Animal Magnetism includes all the phenomena, the other names are confined to certain stages or subdivisions of them, produced by peculiar processes. I have thought it necessary to premise this explanation, because many suppose that all these phenomena are essentially distinct, an error arising entirely from the use of new names.

I may add, that another good reason for preferring the term Animal Magnetism is, that it is the term used in France, and in other parts of the Continent.

The first fact which we shall notice, is that of the

sensations produced when one individual acts on another, describing the process usually employed.

If you will try the experiment of drawing the points of the fingers of your right hand, without contact, but very near, over the hands of several persons, downwards from the wrist, the hands being held with the palms upwards, and your fingers either all abreast, or one following the other, and repeat this, slowly, several times, you will most probably find one or more who distinctly perceive a peculiar sensation, which is not always the same in different persons. Some will feel a slight warmth, others a slight coolness, others a pricking; some, a tingling; others a numbness. Such as perceive these sensations most distinctly may then be tested, and will be found, probably, very clear and consistent with themselves, even if blindfolded. But sometimes, blindfolding produces at once a state of nervous disturbance, most unfavourable to clear perception. All this I have often tried and seen, and Reichenbach, as well as many others, has minutely described it.

You may now, having found a person susceptible to a certain extent, proceed to try the effect of passes, made slowly with both your hands, downwards from the crown of the patient's head, over the face, to the pit of the stomach, or even down to the feet, always avoiding contact, but keeping as near as possible without contact. Or you may make the passes laterally, and so downwards over the arms. It is necessary to act with a cool, collected mind, and a firm will, while the patient is perfectly passive and undisturbed by noise or otherwise. He ought to

look steadily at the eyes of the operator, who, in his turn, ought to gaze firmly on his subject. The passes should be continued, patiently, for some time, and will generally excite the sensations above mentioned, warmth, coolness, pricking, tingling, creeping of the skin, or numbness, according to the individual operated on. When these sensations are very marked, the subject will, in all probability, turn out a good one. It is probable that, with patience and perseverance, a vigorous, healthy operator, would finally succeed in affecting all persons; but in some cases, which have afterwards become very susceptible, the subjects have been only affected with great difficulty, and only after much perseverance, or even have not been at all affected on the first trial, nay, even for many successive trials. The operator must not be discouraged. If he perseveres, the chances of success are much increased, while he will often meet with cases, in which a few minutes suffice to produce strong effects.

Another, and in some cases a more successful method, is to sit down, close before the patient, to take hold of his thumbs in your thumbs and fingers, and, gently pressing them, to gaze fixedly in his eyes, concentrating your mind upon him, while he does the same. This is, at least in the beginning, less fatiguing than making the unaccustomed motions of passes, although, with a little practice, it is easy to make several hundreds of passes uninterruptedly. I cannot give decided preference to either method. Both will occasionally fail, and both are often successful. They may be combined, that is, alternated, and often with advantage.

Two things are desirable. First, a passive and willing state of mind in the patient, although faith in magnetism is not at all indispensable; but a *bona fide* passivity, or willingness to be acted on. This, however, signifies little in susceptible cases. Secondly, intense concentration on the part of the operator. It is self-evident that, to attain this, perfect silence is essential. Even the noises in the street will often distract both parties from the [illegible] sary attention, and still more, whispering [illegible] company, moving about, the rustling [illegible] dress, &c. &c. The time re[illegible] minute or two to an hour [illegible]ually diminishes on repetition.

Intent gazing alone, especia[illegible] practised by both parties, will often produce [illegible]nsations above described, without close prox[illegible] I have often seen Mr. Lewis, who likes [illegible] of operating, namely, gazing at a certa[illegible]sta[illegible]ith intensity and a firm volition, produce the[illegible]ations, and even stronger effects, in the space [illegible] minutes, on a considerable proportion of the [illegible]ny, varying perhaps from 5 to 20 or 25 per c[illegible]ording to circumstances. But his power of [illegible] is truly astonishing, and is strongly indi[illegible] whole gesture, and in the expression of his [illegible]nance, while operating.

Lastly, these sensations may be produced by gazing, on the part of the patient alone, either at a small object in his hand, as practised by Dr. Darling with great success, or at an object placed above and before the eyes, as is done with equal success by Mr. Braid in producing hypnotism. Indeed, one diffi-

culty in these cases is, to prevent the subject from going further, and becoming unconscious.

Such is a general account of the phenomena which first present themselves, which are not very striking, and of the processes usually followed. Indeed many are ready to say, that these phenomena are due only to the silence and constraint of the experiment, and therefore prove nothing. But such a remark only applies to the faintest sensations. When strongly marked, they are quite unmistakeable, and cannot, by any possibility, be ascribed to any thing but a real influence, which, according to the form of experiment, may be either external or internal.

Now, the same processes, when continued longer, give rise to phenomena still more striking; and I shall now proceed to these, while it will be unnecessary to repeat the detail of the processes, which, as already described, suffice to produce the whole train of magnetic phenomena.

The first is, a twitching of the eyelids, which begin to droop, while, even when the eyelids remain open, there is in many cases, a veil, as it were, drawn before the eyes, concealing the operator's face and other objects. Now also comes on a drowsiness, and, after a time, consciousness is suddenly lost, and on awaking the patient has no idea whatever how long it is since he fell asleep, nor what has occurred during his sleep. The whole is a blank, but he generally wakes, with a deep sigh, rather suddenly, and says he has had a very pleasant sleep, without the least idea whether for five minutes or for five hours. He has been, more or less deeply, in the magnetic or mesmeric sleep, which I shall now

describe more particularly. I do so because, in many cases of ordinary magnetism, by passes or by gazing, it is the first marked result obtained, and in most of them it occurs immediately after the sensations formerly described.

I am aware that many very beautiful phenomena occur in the conscious state, but, to produce them in that state, we must operate in a peculiar way; whereas, by operating as above described, we generally produce the sleep, in which all the same phenomena may be observed, and indeed we may produce them all in the conscious state, in this way also, by stopping short of the sleep. I shall consider their production in the conscious state, after I have described the sleep and its phenomena.

I have just said, that the sleeper wakes, without a recollection of what may have passed in his sleep. But we are not to suppose, because it now appears a blank to him, that it has really been a mere torpid, insensible, unconscious slumber. It is only an unconscious state, in reference to the ordinary waking condition; for the sleeper may have been actively engaged in thinking, observing, and speaking, during the whole period of sleep. This it is which renders the sleep so interesting a phenomenon. Let us now consider its characters a little more fully.

1. It is a state of somnambulism, sleep-walking, or more correctly sleep-waking. It is a sound, calm, undisturbed sleep; that is, it is not broken by gleams of ordinary consciousness. But the sleeper answers when spoken to by the operator, and answers rationally and sensibly. He frequently doubts, and therefore frequently uses the words "I don't know,"

and appears most anxious not to affirm or deny any thing of which he is not quite sure. If desired, he will rise and walk, and, according to the particular stage in which he may be, he walks with more or less confidence and security, his eyes being always closed, or, if found open, either turned up, or insensible to light. In short, he is a somnambulist, and possesses some means, not possessed in the ordinary state, of becoming aware of the presence of objects. Whether this depend on a preternatural acuteness of the senses of touch, hearing, and smell, or on a more occult perceptive power, or on both, is a question which shall be discussed hereafter. I shall here only remark, that the variety in the phenomena, in different cases, and in different phases of the same case, is so great, that I am inclined to believe that both causes may be in operation; but that, sometimes, we have positive evidence that the external senses are entirely closed; while the numerous accounts given of spontaneous somnambulism would lead us to conclude that such is generally the case in that state. No one who has ever seen a case of natural sleep-walking, and who subsequently examines one of artificially excited somnambulism, ever hesitates a moment in recognising the essential and complete identity of the two phenomena. I have not, myself, as yet had the good fortune to see a natural sleep-walker; but I have heard such cases often described by those who had seen and studied them, and who invariably, when allowed to see a case of magnetic somnambulism, acknowledged that the phenomena were the same.

Here I would stop, to remark, that natural or

spontaneous somnambulism is a very frequent occurrence, so very frequent indeed, that most persons have seen it. This proves, that it depends on a natural cause very widely, if not universally, diffused among mankind, which would seem only to produce these marked effects when the system is in a peculiar condition, possibly an essentially morbid or excitable state of the nervous system. It is generally observed to occur during the hours of sleep, but this is not a universal rule, for persons subject to it have been known to fall into somnambulism during the day. Sleep, however, is favourable to its occurrence. Supposing that artificial somnambulism had been first observed, before the natural was known, then, since the artificial phenomenon must depend on some power residing in the system, and judging from analogy, we should certainly have been justified in expecting that it would some day occur as a spontaneous natural fact. In like manner, the natural fact having been observed from the earliest times, analogy would lead us to expect, that this might be imitated by artificial means, just as ordinary sleep may be produced by narcotics, and sneezing or vomiting by appropriate drugs.

In short, one is quite at a loss to explain how persons, of excellent abilities, who have seen, or who readily admit, the occurrence of spontaneous somnambulism, should have any difficulty in admitting the possibility, nay, the high probability, *à priori*, of its artificial production. My theory of this strange disinclination is, that these persons have alarmed themselves by attributing to the magnetic sleep, characters and consequences injurious to morality or

religion, or inconsistent with their own preconceived notions of nature and of science, and that by the strong feelings thus excited, their intellect is so far blinded, that they cannot, for the time, either appreciate duly the evidence of the fact, or enquire calmly whether, if admitted, it really has those characters, and necessarily entails those consequences which they attribute to it.

2. The sleeper sometimes, but not always, nor in all stages of the sleep, hears with increased acuteness, and that to an extent apparently marvellous. It is possible that this may depend, as in the blind, at all events in part, on the fact, that the eye being no longer active, nor indeed sensible to light, while the senses of touch, taste, and smell, are probably quiescent till objects are presented to them, the whole attention of the sleeper is concentrated on the sense of hearing. I have no knowledge, at present, of whether this sense is thus affected in natural sleep-walking, but I should expect that it will sometimes be found more acute, and at other times closed, as certainly occurs in the magnetic sleep. Many cases of sleep-walking are recorded, in which no sound, however loud, was heard by the somnambulist, and some, in which very loud noises suddenly and dangerously awoke him, whereas less loud sounds had not been noticed. The state of utter deafness to all sounds, however loud, such as shouting or firing a pistol, or ringing a large bell, close to the ear, is very common in the magnetic sleep, and may, I believe, be produced in every case at some stage of it, or, by the will of the operator, at almost any stage.

3. When the sleeper has become fully asleep, so as to answer questions readily without waking, there is almost always observed a remarkable change in the countenance, the manner, and the voice. On falling asleep at first, he looks, perhaps, drowsy and heavy, like a person dozing in church, or at table, when overcome by fatigue, or stupefied by excess in wine, or by the foul air of a crowded apartment. But when spoken to, he usually brightens up, and, although the eyes be closed, yet the expression becomes highly intelligent, quite as much so as if he saw. His whole manner seems to undergo a refinement, which, in the higher stages, reaches a most striking point, insomuch that we see, as it were, before us, a person of a much more elevated character than the same sleeper seems to be when awake. It would seem as if the lower or animal propensities were laid to rest, while the intellect and higher sentiments shone forth with a lustre that is undiminished by ought that is mean or common. This is particularly seen in women of natural refinement and high sentiments, but it is also observed in men of the same stamp, and more or less in all. In the highest stages of the magnetic sleep, the countenance often acquires the most lovely expression, surpassing all that the greatest artists have given to the Virgin Mary, or to Angels, and which may fitly be called heavenly, for it involuntarily suggests to our minds the moral and intellectual beauty which alone seems consistent with our views of heaven. As to the voice, I have never seen one person in the true magnetic sleep, who did not speak in a tone quite distinct from the ordinary voice of the sleeper. It is invari-

ably, so far as I have observed, softer and more gentle, well corresponding to the elevated and mild expression of the face. It has often a plaintive and touching character, especially when the sleeper speaks of departed friends or relations. In the highest stages, it has a character quite new, and in perfect accordance with the pure and lovely smile of the countenance, which beams on the observer, in spite of the closed eyes, like a ray of heaven's own light and beauty. I speak here of that which I have often seen, and I would say, that, as a general rule, the sleeper, when in his ordinary state, and when in the deep magnetic sleep, appears not like the same, but like two different individuals.

4. And it is not wonderful that it should be so. For the sleeper, in the magnetic state, has a consciousness quite separate and distinct from his ordinary consciousness. He is, in fact, if not a different individual, yet the same individual in a different and distinct phase of his being; and that phase, a higher one.

As a general rule, but not a rule without some exceptions, the sleeper does not remember, after waking, what he may have seen, felt, tasted, smelled, heard, spoken, or done, during his sleep; but when next put to sleep, he recollects perfectly all that has occurred, not only in the last sleep, but in all former sleeps, and, as in the ordinary state, with greater or less accuracy, although usually very accurately indeed. He lives, in fact, a distinct life in the sleep, and has, what is called, a double or divided consciousness: of course, sleepers differ in their powers of memory in the magnetic state, as they

do in their ordinary state, if not to the same extent.

But, when in the magnetic state, the sleeper is not always entirely cut off from his usual state, even in those cases in which he has no trace, on waking, left in his mind, of the actions or sensations of the sleep. On the contrary, he often speaks in the magnetic sleep, with accuracy, of things known to him in his usual state. It is remarkable, that he finds, in general, a great difficulty, or even an impossibility, in *naming* persons or things in this way. He will define and describe them, but very often either cannot, or will not name them. If you name them, he will assent, but would rather not do it himself.

He often loses, in the magnetic sleep, his sense of identity, so that he cannot tell his own name, or gives himself another, frequently that of the operator; while yet he will speak sensibly and accurately on all other points. He very often gives to his operator, and to other persons, wrong names, but always, so far as I have seen, the same name to the same person.

The phenomenon of double or divided consciousness has frequently been described as a spontaneous one, and persons have lived, for years, in an alternation of two consciousnesses, in the one of which they forget all they had ever learned in the other, and have had, therefore, to be educated, like a child, in the former.

The same thing occasionally happens in Animal Magnetism. The sleeper has often to learn, as a child, things with which, in his usual state, he is quite familiar, such as reading or writing; but this is by

no means always observed; possibly, it is seldom looked for.

The phenomenon of which we have spoken, divided or double consciousness, more or less perfect, is one of the most surprising and beautiful in the whole series of magnetic phenomena. As it is very easily observed, that is, if we have confidence in the sleeper, (and, without confidence in his veracity, nothing can be ascertained even in regard to his ordinary consciousness,) it ought to be among the first to be verified by the sceptical but truth-loving enquirer, who desires to ascertain the reality of the magnetic sleep, as well as its peculiar characters.

5. The sleeper, with closed eyes, yet often speaks as if he saw certain objects, when his attention is directed to them. He even makes an apparent effort to see, or to look at them, while his eyes are only more firmly closed. But he very often feels them in his hand, and whether by the acuteness of his touch or by some other means, describes them as if he saw them. Or he places them on his forehead, on the summit of his head, or on the occiput, or on the epigastrium, and then describes them, which perhaps he could not do when they were held by the operator before his closed eyes. He talks of seeing them, and evidently makes an exertion to apply his internal or cerebral vision to their examination. In this he often succeeds, but often also finds great difficulty, especially in the earlier stages of the sleep. In fact, we have here the dawning of clairvoyance, which only reaches its noon-day brightness in the highest stage of the sleep. In the stage to which, at present, our remarks are confined, the object must be, in some way, in contact with,

or at least very close to the sleeper; he is incapable, otherwise, of describing it. The subject of clairvoyance, in its multitudinous forms, is one of so great interest, and of so great extent, that it must be considered separately; in fact, as belonging to a different, or higher stage of the sleep. I find it quite impossible to draw any definite line between the various degrees or stages of the sleep, save only between those in which clairvoyance, or else a very high degree of sympathy, is present, which we may call the higher or later stages of the sleep, and those which we may call the lower or earlier stages, in which these powers are absent. The state or stage of perfect trance or extasis,, may be regarded as the third and highest; but of this I am not yet qualified to speak from personal observation. In many cases, the sleeper passes at once into the higher, the lucid, or clairvoyant stage, without arresting himself in the lower or non-lucid state, which yet he may formerly, at an earlier period of the investigation, have exhibited distinctly. Most of the facts observed in that earlier stage, continue to appear in the later, but naturally attract less attention when we are occupied with the astounding facts of sympathy or of clairvoyance. As I have already stated, these will be afterwards separately considered. In the mean time, having noticed the first glimmerings of an unusual mode of vision, we shall go on to describe other phenomena, which appear without clairvoyance, while they often continue also in the lucid state.

6. The sleeper is very often deaf to every sound, save the voice of the operator. This is not, how-

ever, always the case. I have seen subjects, who readily heard and answered every question addressed to them by any of the persons present, without being in contact with them, or being purposely placed *en rapport* with them. In some of these cases, the subjects, either spontaneously, or at the will of the operator, or by passes, &c. made by him, pass into a higher state, and then instantly become deaf to all sounds, except his voice. Nay, I have seen and examined one very remarkable case, in which the sleeper, when she had passed spontaneously into a higher state of lucidity, became deaf even to the operator's voice, unless he spoke to her through the tips of her fingers, holding his mouth, while speaking, so as to touch them. When this was done, she started, and, after a moment, answered questions thus put, as readily as before. You might bellow in her ear, or fire off a pistol, without her countenance indicating the slightest change, or without her ceasing for an instant to dwell on and describe what she was engaged in looking at, which she readily did without questions being asked at all. Any one else could converse with this subject in the same way, and I did so for an hour or two. In some similar cases, any person, besides the operator, must be placed *en rapport* with the subject, physically or mentally, by the operator, before they are heard or answered. In others, again, we must address our words to the epigastrium, or to the head. There is here, as in all these phenomena, an endless variety in the details.

In many cases where the sleeper hears and answers any one, he may be instantly and completely

deprived of this power, by the will, whether silent or expressed, of the operator. Hence, when we are endeavouring to produce the sleep in a new subject, who happens to be much disturbed by the noises in the room or in the street, we may often, by commanding him not to hear those noises, greatly accelerate the arrival of the true sleep. This can only be done when the operator, as often happens, acquires, in the earliest stages, the power of controlling the sensations of the subject. This control, as we shall see, may be acquired over subjects in the conscious state.

7. The sleeper often becomes entirely insensible to pain; that is, he is rendered insensible to impressions of touch and other forms of feeling, as he was before to sounds. In many cases, where this does not spontaneously happen, but not in all, it may be effected by the will, expressed or silent, of the operator. Many persons who produce the sleep are not aware of this, and hence imagine that their subjects cannot be rendered insensible to pain.

It must, I think, be admitted, that of all the methods now known and used to produce insensibility to pain, this is the safest, and, *ceteris paribus*, the best. The magnetic insensibility is never, so far as I have seen, followed by any unpleasant symptoms. On the contrary, every sleeper whom I have seen, feels better after the sleep than before. If, in a few cases, the production of the magnetic sleep has either been followed by any discomfort, or if it has been found difficult to awake a person from the sleep, this has arisen solely from the inexperience of the operator, who has rashly produced a state

which he knows not how to control. It happens only when inexperienced persons, out of curiosity, or for amusement, cause the magnetic sleep. They are at first astonished and a little alarmed at their success. But when, on trying to rouse the sleeper, they find him deaf, and obstinate in sleeping, they become agitated and nervous. Their state of mind is communicated, by sympathy, to the patient, who appears to suffer, and may even be seized with spasms or convulsions. This terrifies the operators still more. Matters become worse and worse, and at last a doctor is sent for, who is equally inexperienced, and only does harm by his attempts to rouse the poor sleeper.

There are two rules which should be borne in mind when any such case occurs, although the best rule of all is not to attempt magnetism without at least the presence of an experienced magnetiser. The first is, that the sleep in itself is salutary, and that when the proper mode of ending it, namely, by upward or reversed passes, or by wafting, is not known, hurried and nervous proceedings will almost infallibly do harm. The operator ought to become cool, and then employ reversed passes. No one else should interfere with the patient, for cross magnetism is generally hurtful. Secondly, if the operator cannot become collected and cool, so as to make the upward passes calmly, *let the patient sleep it out.* This is always safe, if he be not interfered with. The sleep may last an hour, or two, three, four, or twelve hours, or twenty-four, or even forty-eight hours, but it rarely lasts, if left entirely to take its own course, more than an hour or two. In the cases where it

has lasted longest, there has always been improper interference and cross magnetism. In all cases, if no interference have taken place, the state of the pulse and of the respiration may satisfy us that nothing is wrong, and we shall find the magnetic sleep no more dangerous, and no more likely to be of indefinite duration, than our usual nightly sleep.

But to return to the use of magnetism to produce Anæsthesia, or insensibility to pain. I have said that I regard it, *ceteris paribus*, as the best known method for doing this. It is the safest, and the sleep may last as long as the operator requires, without the necessity of renewing the operation. I do not hesitate to say, that, in proper and experienced hands, it is free from all danger.

There is, however, one objection, or rather difficulty, which applies to it. We cannot, in all cases, be sure of producing the sleep, and when an accident happens, we have no time to try long experiments. Now this is true to a certain extent. But if we had practised and powerful magnetisers, and if magnetism were generally tried, it would be found, even among ourselves, to succeed far more frequently than is supposed, and in persons under the effects of disease or accident, often at the first attempt. Still it appears to be certain, that the natives of this country are not so easily and certainly magnetised as those of others, for example, of Bengal. At Calcutta, Dr. Esdaile, who has now performed hundreds of painless operations, never fails to magnetise the natives, while he has sometimes failed with Europeans. Nay more, Dr. Esdaile is not only himself successful, but has numbers of native assistants who mag-

netise for him with perfect ease and success. We cannot at present expect the same measure of success in England, but we can at all events use magnetism where it is efficacious; we can try it in all cases; we can, in chronic diseases, and in the period preceding accouchement, endeavour to acquire the necessary influence over our patients, so as to be prepared for the hour of the operation or the delivery; we can persuade healthy persons to have themselves brought under the influence of magnetism, that accident or disease may not find them unprepared; and finally, we can, by investigating the subject scientifically and experimentally, endeavour to discover some means of increasing magnetic power, some magnetic battery, which shall enable us to magnetise any one at pleasure. The researches of Reichenbach tend to shew that such an expectation is far from chimerical.

With the same view, it would perhaps be advisable to begin early, and to magnetise young persons, who are in general more susceptible than adults, just as we teach them to swim, that they may be able, if necessary, to save their own lives or those of others. If once magnetised, the effect would be easily kept up. Were this done generally, not only should we gain our object in regard to the persons magnetised, but we should acquire so vast a mass of interesting observations, that the progress of magnetic science would be greatly promoted and accelerated. I shall continue the description of the phenomena in my next Letter.

LETTER V.

8. The sleeper is usually very much under the control of the operator, in reference to the duration of the sleep. The operator may fix any time, long or short, and if the sleeper promise to sleep for that period, he will do so to a second. He then wakes up, and is instantly quite free from all effect, without any further process. The utility of this power is very obvious, especially in cases of pain or surgical operations.

But if no time be fixed by the operator, the sleeper awakes spontaneously, after a longer or shorter interval, generally from half an hour to two hours, at least in the cases I have seen. Sometimes, and especially if urged with many questions, requiring exertion to answer, the sleeper declares that he is fatigued, and begs to be awakened. It is always best to yield to this wish, and to avoid fatiguing the subject, since over-exertion has a most unfavourable influence on his powers.

9. Whether the time of sleeping be fixed by the operator, or left to nature, the sleeper, in a large number of cases, can tell when asked, and generally very readily, precisely how long he has to sleep; and if he be repeatedly asked at different times, he will always be found correct as to the time still remaining. This is a truly remarkable phenomenon; for, in the power of telling how long he is to sleep,

we may see, and especially where no time has been fixed, the first glimmering of the power of prevision, and it is sometimes the only indication of this power. Different subjects give different accounts of how they become aware of the point of time at which their sleep is to terminate. But many of them declare, that they see the figures indicating the number of minutes, or divisions which they can count, by which means they can give the desired information. I shall mention, under the head of clairvoyance, some remarkable details which I noted down as they occurred, in a case of much interest, under my own management.

10. The sleeper, often when he is first put to sleep, and still oftener after several times, will answer a variety of questions as to the best and most effectual method of magnetising him, whether by passes or otherwise; as to the powers which he will hereafter possess; and as to the time when he shall acquire those powers, or exhibit certain phenomena. He will often fix with precision, and as it afterwards appears, with exactness, the number of times that he must be magnetised or put to sleep, in order to produce certain effects; and whether this should be done once a-day, or twice a-day, or less frequently. Here again we have a dawning of prevision, which, in a higher stage, as we shall see, enables him to predict certain occurrences in reference to his own state of health, for example. But this also must be reserved for the section on clairvoyance.

11. Although the sleeper, in general, has no recollection when awake of what has passed in the sleep, this is far from being an uniform occurrence,

Some remember a part, others the whole, of what has taken place. But even in many of those cases, in which there is, naturally, no remembrance of it, the operator, if he choose, may command his subject, during the sleep, to remember a part or the whole of what has occurred, which will then be remembered accordingly. I have already alluded to this under divided consciousness. I do so again here, as a proof of the influence of the magnetiser on the sleeper. In these experiments, it is often desirable to enable the subject to remember, when awake, certain things; and it is probable that the magnetiser will find that he has equally the power, when he tries it, of causing the sleeper to forget all, or part, of what has occurred in the sleep, in those cases in which he naturally remembers it. This, also, is often very desirable. It has already been mentioned, that when asleep, the subject is in connexion with the previous sleeps he may have had, and remembers them more or less perfectly, according to his natural powers of memory.

It is exceedingly probable, although it has not, so far as I know, been ascertained, that in ordinary spontaneous somnambulism, the sleep-walker remembers his previous acts of somnambulism.

We must not confound this forgetting what occurs in the sleep, after waking, or remembering in the sleep what has occurred in previous sleeps, which are the results of divided or double consciousness, with the loss of memory which may be produced, for the time, in either state, by the will of the operator. We shall see, when we come to the effects producible in the conscious state, that the memory

may become entirely subject to the will of the magnetiser. Here we proceed to notice;

12. That the subject, while asleep, may be made to forget any thing that he would otherwise remember, by the will of the operator. He may be made to forget, not only what has happened in the former sleeps, but even that he has ever slept, or been magnetised before. He often forgets spontaneously his own name, and if not, can be made to do so. This is another proof of the control exercised by the magnetiser on his subject.

13. This control is further shewn by the power which the operator has of producing in the sleeper, inability to move the arm or leg, to speak, to rise up or to sit down, by his will. It is shown in the production of partial or general cataleptic rigidity and its removal. It is shown, in short, in the complete command of all the voluntary muscles of the subject acquired by the operator.

14. It further appears in the power of causing the sleeper instantaneously to imitate, with the most perfect and admirable mimicry, every gesture of the operator, and every tone of his voice. If the magnetiser speaks German or Italian, languages perhaps quite unknown to the subject, and with the greatest rapidity, the sleeper will speak after him so exactly, that it is often impossible, when his ear is acute in catching the minute shades of sound, to perceive the slightest difference. If the magnetiser laughs, he instantly laughs; if the former make any gesture, however ridiculous, the latter imitates it exactly, and all this with closed eyes, and when the operator is behind him, so that he cannot be seen. The same

subject when awake, will often, indeed generally, be found to fail miserably in his attempts at this instantaneous mimicry, and indeed to fail even when he takes more time to it.

15. The sleeper, if naturally insensible to the voice or to the actions of all but his magnetiser, may be put *en rapport* with any other person. This may be done by simply giving him the person's hand, in many cases. In others, the sleeper requires to be told to communicate with that person, and this having been done, he becomes as completely and exclusively *en rapport* with him as he before was with the magnetiser. It often happens, that the stranger thus placed *en rapport* with the subject, must again retransfer him to the magnetiser, before the latter can communicate with him. The transference from one to another, in such cases, is usually attended with a start on the part of the sleeper, but he does not awake.

16. All the feelings, propensities, and talents of the sleeper, may be excited to action by the magnetiser, and that in various ways, either by merely touching the corresponding parts of the head, as in what is called Phreno-mesmerism, to be hereafter considered, or, as comes naturally to be considered in this place, by the expressed will of the operator.

The subject may be rendered happy and gay, or sad and dejected; angry, or pleased; liberal, or stingy; proud, or vain; pugnacious, or pacific; bold, or timid; hopeful, or despondent; insolent, or respectful; &c. &c. He may be made to sing, to spout, to laugh, to weep, to act, to dance, to shoot, to fish, to preach, to pray, to deliver an eloquent

oration, or to excogitate a profound argument. All this the magnetiser, in many cases, can cause him to do, and indeed a great deal more, by commanding him to do it, as I have often seen, nay, as I have myself done. I have heard a sleeper give a lecture on temperance, or on Animal Magnetism; I have heard the most beautiful prayers, the most poetic imagery, from the mouths of persons who, in their ordinary state, were quite unequal to such things. And as we shall see hereafter, all this can also be done when the subject is in the conscious state.

17. In all such experiments I have observed, and it has been observed and recorded by others, that the gestures and voice, the manner and expression, in short, the whole physiognomical and natural language, is extremely perfect. The attitudes of pride, humility, anger, fear, kindness, pugnacity, devotion, or meditation, and all others, are, with peculiarities in each case, depending on the idiosyncrasy of the individual, beautiful studies for the artist. The most accomplished actor or mimic, a Garrick, or a Mathews, falls short of the wonderful truth and nature of these attitudes and gestures, as I have seen them in numerous cases, and most frequently in persons of limited intellectual cultivation, who, in their waking state, shewed no peculiar talent for pantomime.

I have already stated, and may here repeat, that subjects of a superior refinement of character, exhibit, as all do more or less, an exaltation of refinement when in the magnetic sleep; I now add, that they further, when the higher sentiments are intentionally excited, exhibit a purity, beauty, and sublimity

of gesture, attitude, and expression of countenance, equalling, nay, far surpassing, all that the greatest artist has ever conceived or executed. Did all artists know, as some do, how precious a fountain of inspiration exists in these magnetic phenomena, they would spend hours in studying them. It is not improbable that some of the great masters did so, and, at all events, the appearance of magnetised persons constantly recals to us, as an imperfect imitation of what we see, the saints, angels, and virgins of Raphael, Guido, Corregio, Murillo, &c. I am convinced, that ere long, artists will have recourse to magnetism for expression, as they now have to the nude subject for forms.

A most beautiful case of this kind lately occurred to a magnetiser of my acquaintance, when a gentleman, highly distinguished as an artist and a man of taste, was so enchanted with what he saw, that it was arranged that the magnetiser should produce the effects at a subsequent time, to be studied and copied by an artist of great talent. This has not, I believe, yet been possible, owing to the absence of some of the parties from the somewhat remote scene of the experiments.

I have myself seen one case, of a young and pretty girl, thirteen or fourteen years of age, belonging to a family in a humble station, whose countenance became, in the magnetic sleep, and especially when devout feelings were excited, and when music was performed, lovely and heavenly in expression, to a degree beyond my power to describe. Her face beamed with a spiritual ethereal beauty, such as I had previously never even conceived. In that case,

the organisation of the brain was, in the coronal region, the seat of the organs of the higher sentiments, particularly fine. The organs of the intellectual faculties were well developed, while those of the lower propensities were much below the average proportion.

In short, the characteristic of the phenomena thus obtained is their entire truthfulness; and this, strange to say, is often the cause of doubts as to their genuineness, in the minds of those who see them for the first time. If the subject be uneducated, there will always remain, even while he becomes improved and refined in manner to a considerable extent in the sleep, a certain something, which marks the uncultivated mind. Hence his performance, although true to nature, is not perfect, and looks very like acting, precisely because the best acting is that which approaches nearest to nature, and yet can never reach it. When experiments are made with a person of fine natural disposition and highly cultivated mind, the results are so beautiful as to delight all spectators.

18. I must here mention a circumstance, which I have remarked in every case in which I have tried the experiment, or seen it tried. It is, that the sleeper is invariably much more strongly affected by music than when in his ordinary state. All the subjects on whom I have seen it tried, have been agreeably influenced by it. Their faces brighten, and they usually assume attitudes and gestures corresponding to the character of the music. Thus, a reel or a quadrille will set them dancing, and those of fine temperament do so with singular grace, while

the clownish stump about with much vigour, but little elegance. I have seen this occur in persons of both kinds, who had never learned to dance, except from nature. A solemn strain, again, will readily cause them to kneel and pray, or to join in the devotional music. A warlike march or quick step will cause them to march and strut about, and often to exhibit a very pugnacious pantomime. All this will take place, more or less, in persons who have in their ordinary state no love for music, or care, at all events, little for it. It would appear also, from the observations of Mr. H. E. Lewis, that a strain of soft music often assists in inducing the sleep in new subjects. This agrees with the recorded fact, that music has always formed a part of the magician's arrangements. When a sorcerer wished to cause those who consulted him to see visions, that is, to become somnambulists, he always used soft music and fumigations.

19. Not only are the attitudes and gesture, the tone of voice and the expression of the face, true to nature, in the expression of every feeling that is excited, but this truthfulness extends to all that is said by the sleeper. As a general, perhaps invariable rule, he refuses, whatever questions may be asked, or suggestions made, to go beyond what he feels sure of, in describing his own sensations, or his visions, if we call them so. The spectator often unconsciously does his best to mislead him by leading questions, and also, by such as arise from a misconception of his meaning. Yet of all things observed in the sleep, that which most constantly recurs, and most forcibly strikes us, is the frequent repetition of

the words, "I don't know exactly;" "I cannot say for certain;" "I cannot see whether it is so or not;" "I must not say what I do not see, or feel, or know," and the like; while, when the sleeper once sees, feels, or knows a thing, he adheres firmly to it. This truthfulness gives great value to experiments properly made.

I have always admitted the possibility of deceit in Animal Magnetism, when practised for the sake of money. And I believe that cases have occurred of genuine somnambulists, who, under certain circumstances, have been guilty of imposture. Let us suppose a person who is really possessed of certain powers, in the magnetic sleep, but who is greedy of gain, and vain of his powers. If, as I have shown to be probable, he should, on some public occasion, find his power much less than usual, or should be deprived of it by over-exertion in previous experiments, which have succeeded, not only is his vanity hurt, but his prospects of gain are diminished, and if, as may happen, he does not possess the highest sense of truth and honour, he may try to make up for deficient power by deceit. I have some reason to believe, that individuals, of whose power at times no doubt can reasonably be entertained, have, when over-fatigued, or by some chance, less lucid than usual, endeavoured to cover failure by deceit. Of course, although I might believe such persons to possess great lucidity at certain times, and to have acted thus dishonestly, simply from the desire to escape the confession of failure and the loss of expected gain, yet I should not use the evidence derived from such cases. It is best to reject all evi-

dence to which any suspicion can attach. There is abundance of unexceptionable evidence, if we only look for it, and I would look with suspicion on the evidence derived from the public exhibitions of those who make a trade of such exhibitions, and use paid subjects.

These remarks apply more particularly to clairvoyance, but I have alluded to the subject here, because they apply also to the lower phenomena. I shall have to refer to the matter again, briefly, when treating of the higher phenomena.

20. I have not yet fully noticed another fact, namely, that the operator finds much greater difficulty in producing the sleep at first, than he does after it has been produced several times. It often happens, and has several times occurred to myself, that in a subject, in whom the sleep could not at first be induced in less than from half-an-hour to an hour or more, with constant and laborious exertion in making passes, or gazing with an intent volition and the most complete concentration of the mind on the subject, the same person may, in a day or two, or a week, or a month, be put to sleep, and that far more deeply than at first, in five minutes, or one minute, or half a minute, or a quarter of a minute. Nay, some subjects are entranced by a single rapid pass, or by a look. Many subjects, however, never reach this degree of susceptibility; but in all, it becomes easier, after some practice, to induce the sleep, than it was at first.

It is often observed, that those who are slowly and gradually brought up to a high degree of susceptibility make the best subjects. At all events,

we should never be discouraged by want of complete success, or even by failure, in our first trials.

Cases have been recorded, in which the sleep never occurred till after hundreds of operations, and yet became very deep, and exhibited beautiful phenomena. I believe, from what I have seen, that every one possesses the power to magnetise others, though in variable degrees; and further, that every one may be himself magnetised, with patience and perseverance on the part of the operator. It must be borne in mind, too, that the sleep is not essential, either to the relief of suffering, the cure of disease, or the production of many beautiful results, which, we have seen, occur in the conscious state, as will be more particularly described hereafter. Patience and perseverance, with a strong resolution to succeed, should be the magnetiser's motto. They are the most powerful aids to magnetism.

It would appear, that persons of a very marked temperament, most readily affect those of the opposite temperament. Thus, a person of a strongly marked, nervous bilious temperament, will succeed best with subjects who are sanguine lymphatic. A large brain and active temperament are favourable to magnetic power. A powerful and very active intellect, in the subject, is not exactly opposed to his being magnetised, but renders it often more difficult, because the constant activity of the mind opposes the concentration of the thoughts on the object of being magnetised, which is so desirable, and also counteracts the attempt to attain that passive state which may be called essential to the result. In experiments made in public, on parties never

before magnetised, this passive state of mind is almost unattainable by them. They are excited by the desire of seeing and perhaps of explaining strange facts; they are also nervous before so many people; they are afraid of being made ridiculous, or of having secrets extracted from them; and, finally, they often resist the influence to the utmost of their power; that is, they keep up an active state, not aware that to be acted on, they must be passive. This is one reason why experiments made in strict privacy succeed in a proportion of cases so much larger.

One reason why so many susceptible subjects are found, especially in public exhibitions, among the less educated classes, is, that their intellectual powers are not in so constant activity as is the case with men, for example, engaged in business or in professional and scientific or literary pursuits. They become, therefore, more readily passive.

I have already observed that the Hindoos, and the natives of India generally, are more uniformly susceptible, even to men of their own nation, than Europeans. This depends on the temperament. It would appear, that negroes also are both highly susceptible subjects, and very powerful magnetisers. The obi of the West Indies and of Africa, depends for its influence on their susceptibility; and the distinguished negro magnetiser, Mr. H. E. Lewis, possesses, in a very rare degree, the power of magnetising others. I embrace with pleasure this opportunity of testifying, not only to that gentleman's qualifications as a magnetiser, but to his great abilities, his pure and disinterested love of science, his gentlemanlike manners and amiable character, his

great readiness to assist, in every possible way, those who desire to investigate the subject with the single object of discovering truth, and his intimate practical knowledge of the subject in every department.

21. After the operator has succeeded in producing the sleep easily and in a short time, he can, in many cases, produce it by the silent exertion of the will, without any passes, or other process of any kind. This I have myself done, and in one case, where the subject was deeply engaged in conversation without any idea that I intended any thing of the kind, as I had taken, up to that moment, an active share in the conversation, I put him into a sound magnetic sleep in 25 seconds, (his eyes having been directed to other persons present,) by the silent power of the will. I sat about four or five feet from him, to one side.

In doing this, it is therefore, at least in some cases, quite immaterial, whether the subject be aware of the intention of the operator or not. In this case, after sleeping an hour exactly, as I commanded him to do, he woke suddenly at the appointed time, and his first remark was, when I asked if he had had a pleasant sleep, "Oh yes! but you did not tell me you were going to magnetise me." Similar facts are of daily occurrence.

22. In such instances as that just mentioned, the subject is put to sleep by the operator, when the latter is in the same room, or near him. But this also may be dispensed with. I have often seen persons put to sleep, both when aware of the intention, and when that has been concealed, by the operator from the next room, or the floor below or

above. The fact is, that with a susceptible subject, distance is a matter of little or no moment. The influence, whatever it be, seems to travel to any distance, like light. Many facts of this kind, at distances much greater than I have now mentioned, have been recorded. I shall here give an instance, the details of which I can testify to, as having occurred in my own family.

Mr. Lewis met a party of fifty ladies and gentlemen in my house, one evening in the end of November or beginning of December 1850. He acted on the company *en masse*, and affected several, among them a lady, a member of my family, who was susceptible, and had frequently been magnetised by others. This lady, when magnetised, loses the power of her arms, her eyes are closed, and the sensations she experiences are very marked and well known to her. Mr. Lewis, not being told how strongly she had been affected by him, did not do anything to remove the effect, and the consequence was a headache, to which she is naturally very subject. This she ascribed to her not having been demagnetised, and it continued next morning. When I saw Mr. Lewis, after my lecture, at 11 A.M., he asked me how the lady was. I mentioned the headache, as well as her idea of the cause of it. Mr. Lewis then said, "Oh! never mind the headache. I shall think of her sometime during the day, and dismiss her headache." This I begged him to do, as I knew that such things could be done. He then left me. When I returned home, at 5 P.M., I had quite forgotten this conversation, when the lady in question recalled it by saying, as I entered the room, "What do you think

of this? I have been magnetised in your absence." "Indeed? by whom?" "By nobody. I was sitting at the piano-forte, playing, at half-past three, when I felt as if strongly magnetised; my arms lost their power; I could no longer play, and had all the usual sensations. In a few minutes I was compelled to lie down on the sofa, and fell into a short magnetic sleep. When I woke, my headache was quite gone." "Did you mention this to any one at the time?" "I was alone, but, just as I woke, a lady, who was here last night, called, and I told her of it, adding, that I felt sure that Mr. Lewis was magnetising me." I then said that he had undertaken to do so, but that I did not know whether he had done it or not. In the evening I saw Mr. Lewis again, at a large party, and, in the presence of Dr. W. F. Cumming, who felt much interested in the case, I asked him whether he had kept his promise about the lady's headache. He said he had. Dr. Cumming then asked him at what time, when he at once answered, "at half-past three, when I returned to my lodgings. I could not do it sooner."

It appears to me, that every thing was here combined to make the case a good one. It was accidental. The subject had no idea either that she was to be magnetised, nor of the time; and a lady came opportunely to attest the fact before my return, while a gentleman heard Mr. Lewis' answers to my questions and his own. I may add, that the lodgings of Mr. Lewis are in South St. Andrew Street, while my house is at 114. Prince's Street, a distance of nearly four divisions of Prince's Street, or, I should suppose, 500, or 600 yards. I may further state, that

on two other occasions, Mr. Lewis affected the same lady, at the same and at a greater distance, without her knowing that he was to do so.

It appears, from this, and other facts of the same kind, that, in susceptible subjects, distance forms no obstacle to the action of the magnetic influence of the operator, although it may possibly retard or weaken it to a certain extent. When we first hear of such a thing, we are naturally incredulous, but when we have seen it, or produced it, several times, we are not only compelled to accept the fact, but to feel that it must depend on a natural cause, which it is our business to investigate.

23. Not only may the subject be put to sleep by the silent will, but he may be made, also by the silent will, to exhibit all the phenomena already described as producible by the expressed volition of the operator.

He may be made, in this way, to come to the operator, or to sit down in any place, or to perform any act, which the magnetiser may will him to do. It is unnecessary here to repeat details; it suffices to say, that, in many cases, every thing that can be done by the expressed will, may be done also by the silent will, of the latter. This, too, occurs also in the conscious state.

24. Another remarkable fact, is a kind of attraction felt towards the magnetiser, and which he, by willing, can exert in many cases. The subject then feels an irresistible desire to approach him, and if prevented, will exert great force to overcome the obstacle. He cannot explain it farther than by saying, that he is drawn somehow towards him; some,

however, speak of fine filament or threads, often luminous, by which they are gently drawn to him.

This strange attraction may also be exhibited at a distance. I have been informed, on the best authority, of a case where it was exerted at the distance of 100 yards or more, and where the subject moved towards the operator, till stopped by the wall of the house in which she was, in spite of the resistance offered by a strong man. This may also be shown in the conscious state.

25. In some cases, there is observed a permanent liking for the magnetiser, in the ordinary waking state of the subject. I have not had opportunities of seeing this, but it is, I believe, a well authenticated fact.

26. This leads me to another very curious phenomenon, namely, that the sleeper, if commanded, in the sleep, to do a certain thing, after waking, and at a certain hour, will do so, and however absurd or ridiculous the act, he cannot, in many cases, refrain from doing it, if he has promised it in the sleep.

He may have been ordered to go to a certain person's house, at a certain hour, and ask some trifling or useless question. As the time approaches, he is seen to be restless, till he sets out for his destination. He pays no attention to the people he may meet, and if they purposely arrest him, he forces his way onwards, asks his question, and can only say, that he felt that he *must* do so. He is often much hurt at the ridicule excited by his action, and, therefore, should not be made to do any thing that may excite ridicule, as, if that be persevered in, he will refuse

compliance with the order or request, when made. This, at least, often happens.

This power, of influencing the waking actions by a promise made in the sleep, may be most usefully applied. I lately saw a person, who had been induced by Mr. Lewis to promise, while in the sleep, to abstain from fermented liquors, and had, in his ordinary state, steadily adhered to that promise, ever since it was made, three or four months before; nor had he the slightest desire to break it. I do not know whether he was aware of having made the promise, but that is not at all essential. The desire is extinguished, even when the subject has no recollection of the promise, and has not been told of it in his waking state. Mr. Lewis informs me, that he has broken many persons off the habit of drinking, as well as of other bad habits in this way. From what I have seen, I am satisfied, that a pledge given in the magnetic sleep, will be found more binding than one given in the ordinary waking state.

I have now described, briefly, the most obvious and remarkable of what are called the lower phenomena, although it will be seen that they pass, insensibly, into the higher.

Proceeding further, we shall find that the higher phenomena develope themselves. The subject, in many cases, after a time, exhibits the highest degree of sympathy with the operator, or with those placed *en rapport* with himself; or he acquires the power of clairvoyance in some one or more of its varied forms.

These subjects we shall go on to investigate in the next Letter. Meantime, let me remark, that the

occurrence of these phenomena rests on the very same testimony as that of those already described; that this testimony is frequently of the highest possible character; and that, in truth, the so-called lower phenomena, which we have seen to shade into the higher, are not in the least more easily explained or understood than the latter.

It appears to me certain, that both classes of phenomena depend essentially on the same cause, and that, a natural cause. There is nothing supernatural or miraculous about sympathy or clairvoyance, if we will only examine them. They occur, as we shall see, spontaneously, and have been observed from the earliest ages. It is probable that the ancients were well acquainted with them, that this knowledge, being kept secret, and perhaps used for bad, certainly for interested objects, by those who had the exclusive possession of it, had been lost, and that it was necessary to recover it, which was first effectually done, in great part at least, by Mesmer, although Van Helmont, and many others before Mesmer, had obtained glimpses of the truth.

LETTER VI.

We now come to what are called the higher phenomena, namely, Sympathy and Clairvoyance. It has been shewn that these are connected, by insensible gradations, with the lower or more usual phenomena, and that, as both classes of facts depend, so far as we know, on the same cause, and both are equally inexplicable on ordinary principles, or rather equally explicable, the one class cannot, with strict propriety, be called higher or lower than the other. Nevertheless, as the effects of Sympathy and Clairvoyance have a peculiar character, which would partake of the supernatural, were we not convinced that they depend on natural causes, and have nothing miraculous about them, it may be convenient to use the term Higher Phenomena, on the understanding that this does not imply a difference in nature, but only in degree, for those to which we now proceed, in contradistinction to those already treated of.

And first, of Sympathy. This power, as we have seen, begins to appear in the earlier stages, and is shown in the form of an attraction towards the magnetiser, or in that of obedience to his silent will. But as we advance, it is further developed, so as to become the chief characteristic of a certain stage of the magnetic sleep. The sleeper acquires the power of perceiving every sensation, bodily and mental, of his magnetiser. Nay, he often exhibits a like power

in reference to all with whom he is placed *en rapport*, especially when this is done by contact. These sensations are so vividly felt by the sleeper, that he cannot distinguish them from the same sensations produced by direct external impressions on his own frame. Indeed, there appears to be no difference whatever between the two. He feels what is felt by the person *en rapport* with him, as truly as if the original impressions were made upon himself. He forms, for the time, a part of the person on whom the direct impressions are made, and all sensations, or many sensations, are common to both parties.

1. There is Community of Taste. If the operator, or other person, *en rapport* with the subject, takes any kind of food or drink into his mouth, the sleeper, in many cases, instantly begins going through the pantomime of eating or drinking; and, if asked, he declares he is eating bread, or an orange, or sweetmeats, or drinking water, wine, milk, beer, syrup, or lemonade, or infusion of wormwood, or brandy, or whisky, according as the operator takes each of them, or any other substance. When the thing taken is bitter or disagreeable, the countenance of the sleeper at once indicates this, while his eyes, as usual, are closed, and the magnetiser or friend may stand behind him, so that he cannot see what is taken. Minute details would be tedious. Suffice it to say, that I have seen and tested the fact in so many cases, that I regard it as firmly established. Moreover, no one who has had opportunities of observing this beautiful phenomenon, can long hesitate as to its entire truth, such is the expression of genuine sensation on the face and gesture, besides

the distinct statements made by the sleeper. Like all the other phenomena, this one varies in extent and intensity in different cases. But it is very frequent with advanced subjects.

2. The same thing occurs with regard to Smell. If the person *en rapport* with the sleeper, smell a rose, the latter at once begins to inhale the delightful perfume. If he smell assafetida, the sleeper expresses disgust; and if he place strong hartshorn under his own nostrils, the sleeper starts back, complaining of its pungency. The Community of smelling is just as perfect as that of taste, in many cases; but I cannot affirm, that where one is present, the other always occurs. This is probable, but I have not strictly examined it. Of course, as before explained, the sleeper may be rendered dead to either or to both, by the will of the magnetiser, in many instances.

3. There is Community of Touch. Whatever touches the person *en rapport*, is felt by the sleeper, in precisely the same part. If the former shake hands with any one, the latter instantly grasps a visionary hand. If a pin be driven into the back of the magnetiser's hand, the sleeper hastily withdraws his hand, rubs the part, and complains loudly of the injury. This may be tried in all forms with perfect success in very many subjects. These are never deceived. Many most interesting experiments may thus be made, and I have, as in the preceding facts, often seen and minutely tested the phenomenon.

4. I cannot with certainty state whether the same community extends to the Sight. Possibly, the fact that the eyes are closed, and usually turned up, as

well as insensible to light, which, in fact, constitutes a leading feature of the sleep, may serve to explain why this is not in general tried. The sleeper's eye may be quite dead to all *external* impressions, even where he possesses internal vision; and the sensations above treated of are the results of external impressions, conveyed to him by sympathy. The question is, can he, internally, see what the magnetiser sees externally, as he tastes, smells, and feels? If in a state of clairvoyance, no doubt he can, for he then sees all surrounding objects, with his eyes closed. But that state is not necessary to the above mentioned community of sensations, and we must distinguish true clairvoyance, as we shall soon see, from that which depends on sympathy. On the whole, I am inclined to think, that the state of the eye is opposed to the making of such experiments in a satisfactory manner.

5. In regard to Hearing, I have not seen experiments tried in this way. I have already said, that the sleeper is usually deaf to all but the voice of the magnetiser, or of the person *en rapport* with him. Does he hear what is said *to* that person by others? I have no doubt that, in many cases, he does; and that in this way, he often becomes acquainted with matters intended to be kept secret from him. This should be carefully attended to in making experiments.

6. There is often, but perhaps less so than in regard to the senses, a Community of Emotion. In these cases, whatever mental emotion occurs in the magnetiser, or in others placed *en rapport* with the sleeper, is also experienced by him. I have not yet

examined this phenomenon so minutely or fully as the others, on account of the difficulty of calling up at pleasure, a genuine and marked emotion. On this account, the observations are commonly accidental. Thus, I have seen some patients smile and laugh when their magnetiser happened to do so; and I have also seen, what has been very often described by other observers, the sleeper painfully affected by nervousness and alarm on the part of the operator.

This, indeed, as formerly hinted, is the chief cause of all the unpleasant results which occasionally arise when persons, who have no experience or knowledge of Animal Magnetism, try, for amusement, or out of curiosity, to produce magnetic effects. They succeed better than they had supposed possible, merely by imitating the gestures of some magnetiser whom they have seen operate, without, perhaps, having attended minutely either to his operations or to the cautions and directions he may have given. The subject operated on, probably a young person, or even a young lady, falls into a deep sleep, and hears nothing that is addressed to her, perhaps by her father, mother, or other near relations. These persons become alarmed, never having before seen any thing of the kind, and not being aware that this deafness is a common character of the sleep, and that the sleep is not only harmless, but beneficial. They ask the luckless operator, with much agitation, perhaps with some anger, to relieve her, and while he hesitates and becomes infected with their fears, not knowing how to proceed, they seize her hands, and their own influence, unknown to them, crosses

his, producing uneasiness, which appears in the countenance of the sufferer, and almost invariably out of all proportion more intensely pictured there, than truly corresponds, by the patient's own subsequent statement, to the actual suffering. This again frightens them still more; they call on her, they weep, they rage against the magnetiser, and overwhelm him with reproaches. At last, goaded almost to madness, he tries to undo the charm. He takes the patient's hand, perhaps while several other persons are in contact with her, or acting on her, and by sympathy with him, she becomes instantly and seriously worse. This continues for a time, varied only by every sort of useless and hurtful interference on the part of the bystanders, not one of whom, perhaps, knows what ought to be done, and the unhappy victim of ignorance and temerity falls into a fainting fit, and possibly into severe convulsions. I need not pursue the unpleasant picture further, but I may suggest that it is only aggravated by the proceedings of the medical man finally summoned, if, as is too often the case, he have, either accidentally, or acting on a firm resolution, declined making himself familiar with these phenomena, or the laws which regulate them. Then, when it is too late, he regrets that carelessness or prejudice have led him to neglect facts, often presented to his notice; then the parents discover that an able and estimable physician has been induced to commit a grievous error, namely, to shut his eyes to some of the most wonderful and practically important phenomena. But there is an end of their scepticism, if they had any; possibly of the doctor's too. Yet even in such circumstances,

where it has been quite evident that the slightest acquaintance with the matter would have enabled us to avoid all that suffering and danger, I have heard of physicians who drew no other moral from the occurrence than this, that Animal Magnetism was dangerous; and they then shut their eyes to it as resolutely and as closely as before.

True. Animal Magnetism is dangerous. But it is not the study of it, nor the knowledge of it, but ignorance of it, and the rash experiments of those who are ignorant of it, that are dangerous.

In the hands of qualified experimenters, I have never seen one unpleasant accident. I have heard of several in the circumstances above sketched, and on the authority of both the operators and of their subjects. But I can go farther. For I have never yet seen a case in which the magnetic sleep was produced in the proper way, in which the sleeper did not declare, not only that he sustained no injury, but also, that he always felt better, stronger, and more fit for work of any kind after the sleep, than before it. And, in very many cases, the general health, if in any way bad, has been improved, or a complete cure effected, by a course of Animal Magnetism. I do not mean to say, that it never can prove injurious to any one; because I have not sufficient experience to justify me in drawing such a conclusion. But this I can say, that in all the cases I have seen in the hands of others, and in all that have been in my own hands, including in both categories many nervous persons, affected with various maladies, some of them precisely of that kind, such as heart complaints, which would appear the

most likely to suffer from any undue excitement, the effect of the magnetic process in general, and of the sleep in particular, has always been soothing, and never, in any one instance, unpleasant to the patient, besides, as I have said, acting beneficially on the health. I regard it as equally safe and more beneficial to impaired health than ordinary sleep; that is, as far as my experience goes.

Of course, I do not here speak of exciting exhibitions of striking phenomena; of causing excessive laughter, or rousing violent passions or emotions. That is a kind of experiment of which I entirely disapprove, as I do likewise of all those in which strong and false impressions, especially of a disagreeable nature, are made in the mind; as when a man is made to believe he is ruined, or that he is a wild beast. Not that these are always hurtful, but that they may, in very susceptible temperaments, become so. Such experiments, especially in the form of exhibition, are not justifiable, and are at most permissible in private, with a view to the ascertaining a fact, necessary to complete our knowledge of the phenomena, and to enable us usefully to apply it.

Public exhibitions of the phenomena of Animal Magnetism are not, in my humble opinion, good things. I have already given some reasons against them, and I would here add, that to employ these wonderful and beautiful facts merely to excite wonder and produce amusement, is a great abuse of our powers. Animal Magnetism is not a play-thing; it is a serious, I would say, a sacred thing, which ought to be studied with reverence, and not degraded

to minister to the idle curiosity of those who regard it merely as an exhibition, to be forgotten the hour after it has served to gratify our love of novelty, or to raise a laugh.—In private alone can it be properly studied. No one in a public hall, save, perhaps, one or two close to the subject, can see the phenomena as they ought to be seen, or judge aright of their truth, and of the beautiful evidence of that truth afforded by the countenance and manner of the sleeper. I have seen many persons who came from a public lecture quite unsatisfied, convinced in five minutes in a private room, where they could really see what was done and hear what was said.

I have been led into this digression by considering the effects of sympathy in sometimes giving rise to unpleasant accidents, when magnetism is tried by the ignorant and inexperienced. I would here repeat, what I have formerly stated, that, when such accidents unfortunately occur, the safest plan is to let the patient sleep out his sleep. The magnetiser, if he can recover his own composure, may, in general, easily awake him by upward or reversed passes. But it ought to be an invariable rule, never to try such experiments without the presence of one experienced magnetiser.

7. Returning to the topic of sympathy, in the form of community of emotion, I would further point out the strong effects often produced on the sleeper by the bystanders. Many sleepers do not require to be placed *en rapport* with others, in order to be very strongly affected by their emotions. Thus sceptical, unreasonable, prejudiced, uncandid persons often excite, by their approach, the most un-

pleasant, often distressing sensations; while the approach of the rational and kind may easily, in many cases, be traced in the expression of the sleeper. But, above all, the approach of many different persons, all probably much excited, produces, in very susceptible cases, a great confusion of feelings, arising, in part, from sympathy with their mind, in part from the crossing of so many streams of magnetic influence.

This is one of the chief causes of failure in public exhibitions of the more delicate phenomena, as I have already explained. It ought always to be avoided, as far as possible. Fortunately for exhibitors, there are cases which are not much affected by this source of error and confusion. But some are so quick, that they will detect, by sympathy alone, the presence of one individual, and even discover his state of mind.

8. This brings us to that peculiar form of sympathy which consists in reading the thoughts of others, especially of those *en rapport* with the sleeper. This is quite a distinct phenomenon from feeling their emotions; it extends to tracing all the intellectual processes or images in their minds, and it thus constitutes a kind of clairvoyance, which may be called *sympathetic clairvoyance* or *thought-reading*. It is, as we shall see, a very beautiful and interesting phenomenon. But before describing it, I would remark, that many persons, who are extremely averse to admit the existence of clairvoyance at all, are apt to suppose that they get rid of it, when the facts are forced on their attention so that they can no longer be denied, by ascribing them to thought-

reading, as if thought-reading, the power of seeing into another man's soul, (and through his body too,) were at all less wonderful than the power of seeing through a stone wall, or a floor.

To my apprehension, thought-reading is still more wonderful and incomprehensible than that kind of clairvoyance, which takes note of material things at a distance. In the latter case, we can imagine some subtle, rare medium by which impressions may be conveyed to us, as light or sound are. But how do we perceive thoughts, not yet expressed, in the mind of another?

It would appear, then, that those who would explain all clairvoyance by thought-reading, only fall from the frying-pan into the fire. They account for an apparently unaccountable phenomenon, by one still more incomprehensible.

Yet both the phenomena are true; and, as far as we know, both depend, essentially, on the same cause. After the discussion of thought-reading, we shall be prepared to enter on that of true, that is, direct, clairvoyance.

Thought-reading presents itself in every possible variety of form. The sleeper, being placed *en rapport* with any person, can often describe, with the greatest accuracy, the subject that occupies the thoughts of that person. It may be an absent friend, or his own house, or that of another, or his drawing-room, bed-room, study, &c. &c. All these things the sleeper perceives, as they pass through the mind of the experimenter, and describes with great minuteness and accuracy, so as to excite our astonishment.

Or he goes further; he not only perceives the present, but the past thoughts of the person *en rapport* with him; he shares his memory. Thus he will mention facts, no longer so existing, but remembered by the experimenter.

Nay, he goes still further even than this; for he perceives things once known to, and now forgotten by, the experimenter, who very often contradicts the sleeper, and persists in maintaining his own opinion, until, on further enquiry, he not only finds him to be right, but himself is enabled to recal the fact, which had, as we say, escaped his memory.

We all know that we are apt, at times, to forget facts, which subsequently recur to the memory. But here, it would seem that the sleeper sympathises with our past thoughts, as to read what we ourselves are for the moment blind to. At least, this must be admitted by those who ascribe all clairvoyance to sympathy; but it is difficult, in many cases, to distinguish between sympathetic and direct clairvoyance, if we admit the possibility of the latter.

For example, the sleeper describes a room, at the request of the experimenter. He details the form, size, doors, windows, book-cases, tables, carpet, fireplace, sofas, chairs, piano-forte, &c. &c., and, as he goes on, every statement is confirmed by the proprietor, who sees the whole in his mind's eye, as when he left it. But all at once, perhaps, the sleeper speaks of the hangings, or pictures, and says he sees the picture of a dog, a horse, or a man, in such or such a position, with reference to another object. This is denied; but the sleeper is firm. So is the other, and after a long dispute, each retains

his opinion. But on returning home, the experimenter finds that he has been mistaken, and the sleeper right. He now remembers, that up to a certain period, the picture hung where he had said, but that he himself, or some one else, had changed its position to that described by the sleeper, as he himself formerly knew, but had forgotten. Similar occurrences are very common. But they admit of two explanations.

In the first place, the sleeper, in many cases, declares that he reads the thought of the other party, and certainly does so in some cases, even where he is not aware of doing so, but thinks he is looking directly at the objects described. Now, it may be, and this is the phenomenon properly under consideration, that he reads the past thought of the experimenter, and, in some obscure manner, discovers that it is true, while the present thought is erroneous.

Or it may be, that when asked to describe the room, the sleeper, finding the trace in the questioner's mind, follows it up until he comes into direct communication with the object, by direct clairvoyance. That this often happens, I think cannot be doubted, and we shall see further on, that the experiment may be so made as to prove it; but I am also inclined to believe, that the former explanation applies in some cases, and that, in some instances, the mediate and immediate modes of perception of distant objects are mixed or combined.

One frequent form of thought-reading is that of perceiving the contents of a closed letter, or of a sealed packet, or of a sealed box. Some sleepers can do this readily, if *en rapport* with a person who

knows these contents, but not otherwise. But here it must be noted, that, in some cases, the rapport is established without contact, so that it suffices for the sleeper, that one person who knows the contents of the closed objects should be present. And lastly, it appears, that some subjects, who at one time possess the power of direct or immediate clairvoyance, at other times are destitute of this, and have only that of thought-reading.

Of course, when it is done by thought-reading, failure will take place, when no one who knows the object to be described is present, while, on the entrance of such a person, the sleeper succeeds. All these things must be carefully attended to in our experiments, otherwise our results have no value whatever, and only lead to confusion. When a sleeper, of the sympathetic class, fails at one moment, and succeeds in the next, after a person at first absent has arrived, the idea of collusion arises in many minds; whereas, if we were well acquainted with all the facts, and with their infinite variety, we should see, in that result, a new proof of the truth of the fact, and the integrity of the sleeper.

Those who meet with cases, in which thought-reading is found to be the true explanation of the phenomena, should reflect, that thought-reading is, in itself, a beautiful and most wonderful fact; and should beware, also, of drawing the conclusion, that, because it applies to one case, or to many cases, of apparent vision at a distance, it is therefore sufficient to explain all cases, or the only explanation, if it can be called such, that is admissible.

It often happens, as I have explained, that the

sleeper or thought-reader is found right as to present facts, where he has been supposed to be wrong. But it also often happens, that he is supposed to be wrong, and is not afterwards shown to have been right. There are, in fact, many sources of error on both sides, which are often difficult of detection.

Thus, the thought-reader may be dwelling on some past event, and be persuaded that it is present. The impressions of past and of present events are of equal vividness in his mind, being, in both cases, internal and indirect impressions. Hence he cannot readily distinguish between them, and may be quite correct, if we could discover the precise time to which his sensations refer. This must be carefully attended to, and our experiments regulated accordingly.

Or he may receive erroneous impressions from suggested ideas. So powerful is his sympathy with other minds, that an idea, directly suggested, or indirectly introduced, as, for example, by a leading question, may often produce on his mind an impression as vivid as that caused by the thoughts or memory of his questioner, and all three may become mixed together.

For this reason, all suggestions and leading questions should be carefully avoided, and the sleeper encouraged to tell his own story. Nor is the danger of error equally great in all cases. Many can readily distinguish the different kinds of impression, and steadily reject suggested ideas, even while some of them have a difficulty in distinguishing present from past events. Some, again, can do the latter also, and these, of course, are the best subjects.

It often happens, that in early experiments, the

operator is so excited by the novelty and interest of the facts, that he does not calmly examine, and involuntarily suggests, by silent sympathy, his own ideas to his subject. But after a few sittings he becomes more collected; he has only the pure desire to hear what the sleeper says; the sleeper is not disturbed by involuntary suggestions, and his sensations come out more pure and less confused. Besides, his powers improve, and, by practice, a sleeper, at first confused and often mistaken, may become, if properly treated, a very valuable one.

Under the head of direct or immediate clairvoyance, I shall have to return more fully to these considerations.

9. Sympathy extends often to the bodily state of the operator, or other person *en rapport* with the sleeper. The latter will feel and describe every pain or ache felt by the former, and will even in some cases feel, or intuitively perceive, the morbid state of certain parts. He will say, that the other has a headache, or a pain in the side, or difficulty in breathing; he will declare that the brain, or lungs, or liver, or stomach, or heart, &c. &c., are deranged in such or such a manner. And in many cases he will be right. I do not speak here of his *seeing* the state of these organs, which shall be hereafter considered. But the intuitive perception of health and disease, here alluded to, is very often found.

10. This sympathetic intuitive sense of the state of body of another, may be exerted in the absence of the individual, provided a communication be established. For this purpose, a lock of hair, or any object that has been in contact with the person, even

a recent specimen of handwriting, will suffice. The sleeper, aided by this, will enter into sympathy with the absent person, as if he were present, and will often be found quite accurate. This I have seen and tested repeatedly.

11. It has been said, that subjects, having this degree of sympathy, often also possess the power of indicating the appropriate remedy. I am always averse to speak decidedly on that which I have not thoroughly examined. I shall not, therefore, say, that such power is impossible, nor that it has never occurred. But I can state, that in all such cases as I have seen, the sleeper uses or recommends the class of remedies, or the plan of treatment, which he has picked up, from having been treated himself, or from having been taught by some practitioner. Thus, one prescribes hydropathy, another homœopathic remedies, a third mesmeric treatment, and so on. There are some cases, however, in which a peculiar sympathy would seem to exist, inasmuch as the sleeper, being shown certain remedies, of the name or nature of which he is ignorant, after feeling them, will often select that which is really most appropriate to the case. But I have not yet had sufficient opportunities of enquiring into this matter, which *may*, possibly, depend on sympathy with the person who exhibits the drugs to the sleeper, and who has probably an opinion as to that which is best adapted for the disease in question.

It will be seen that thought-reading includes many very curious and beautiful phenomena, which have often been called clairvoyance, and which really are

so, but are not the only phenomena of clairvoyance. They are sympathetic, indirect, or mediate clairvoyance, the perceptions being derived, not from the objects themselves, but from their images in the mind or thought of others. Some observers, having only met with this form of clairvoyance, have rashly concluded that there is no other; but we shall see, that sympathy and thought-reading cannot explain all the phenomena of clairvoyance, and that we must admit another form of it. We shall find, that it may be *possible* to trace both forms to one common source, and that a kind of sympathy; but in the meantime, there are two distinct classes of phenomena, which must not be confounded together.

12. Sympathy is widely diffused, as a natural, spontaneous occurrence. There are few people who have not experienced something of it, and none who are not, by nature, susceptible to it, although their susceptibility may be masked under ordinary circumstances.

How often does an inexplicable something warn certain persons that an absent and dearly beloved friend or relation is in danger, or dying! This is an effect of sympathy. Every one has heard, in his own circle, of numerous instances of it. I am informed, for example, by a lady nearly related to me, that her mother always had such a warning at the time when any near and dear friend died. This occurred so often as to leave no doubt whatever of the fact. It happened, that this lady more than once made the voyage to and from India, and that during the voyage she, on several occasions, said to her daughter and to others, "I feel certain that such a

person is dead." On reaching port, these perceptions were always found to be true.

It often happens, that this spontaneous sympathy goes so far as to produce the vision or appearance of the dying person. But this phenomenon belongs more properly to direct clairvoyance.

The remarkable case of Zschokke, the Swiss romance-writer, who possessed, at times, and quite spontaneously, the power of reading, in the minds of others, the whole of their past history, is a proof of the spontaneous occurrence of thought-reading, in reference to past events.

13. Sympathy often produces a strong attraction between two persons, who see each other for the first time. Neither of them can explain it, but both feel it, and thus, love at first sight is no fancy, but a reality. It arises, in part, from a pleasing correspondence between the magnetic influences of the parties, and, when this is the case, it is as durable as strong. Nay, it is well known, that there are many persons who frequently quarrel after being long together, yet are quite wretched if separated, and infallibly come together, till a new quarrel again forces them asunder, again to feel miserable apart.

14. Not only do such sympathies exist, but there are antipathies equally strong. Every one must have seen or felt the repulsion exercised on himself or others by certain individuals, which, even in spite of reason, often continues for life. But Antipathy is still more strongly exhibited by persons in the magnetic sleep. In some instances, they cannot bear the approach of persons, who, in their ordinary state, produce no such effect upon them.

Antipathy is frequently very strikingly seen in regard to animals or inanimate objects. Thus, many waking persons cannot endure the presence of a cat, others of a dog, or of a mouse, or of a spider, or of a toad. Many such persons will detect the presence of their *bête d'antipathie* or *bête noire*, when it has been carefully concealed from them, and if it be not removed, will be affected with sickness, fainting, or even convulsions.

Again, many persons are thus painfully and disagreeably affected by inanimate objects, even by such as are pleasing, or indifferent, to people in general. Some cannot endure a rose, others an apple, pear, melon, or strawberry. Some object to sealing-wax, others to resin, some to salt, some to bread, many to less common articles of food, or to objects apparently the most innocent. All these antipathies are so strong, that the mere presence of the objects is sufficient, and cannot be reasoned away, nor overpowered by any volition. The smell of the objects is sometimes considered offensive, but frequently it is not regarded, it is the object itself, from which an influence felt by the victim of antipathy proceeds. Reichenbach has observed a connection between Antipathy and Animal Magnetism, inasmuch as those who have marked and strange antipathies are usually very sensitive to magnetic influence. A careful study of the phenomena would soon enable us to discover the laws which regulate them.

We must conclude, therefore, that there resides in bodies, animate and inanimate, a certain force or influence which is felt by certain individuals, who, again, are more or less strongly, and in different

ways, affected by it. That this force or influence is the same which, in a peculiar form, gives rise to the magnetic phenomena, to the magnetic sleep, and to magnetic sympathy, as well as antipathy, is in the highest degree probable. But I shall not here enter on theoretical questions; I wish merely to point out and establish the facts.

Having now briefly considered the subject of Sympathy, of sympathetic or mediate clairvoyance, or thought-reading, I shall, in my next Letter, go on to that of immediate or direct clairvoyance, as distinguished from that which has been described.

I have already stated that this phenomenon, whatever may be its essential nature or true explanation, presents itself to the student of Animal Magnetism, and very often does so, quite unexpectedly, while he is engaged in studying some other phenomenon.

I believe, further, that it has often occurred, just as sympathy has done, as a spontaneous, natural fact, which has been ascribed to Imagination, or accounted for by mere coincidence. Whatever be the explanation,—and, as I have before observed, to ascribe it to Imagination is not to explain it, but rather to complicate the phenomenon by adding a link to the chain of causes,—whatever be the explanation, the fact, whether occurring spontaneously in the ordinary state, or presenting itself in the magnetic sleep, is worthy of our most earnest and careful enquiry.

And, as I have also before remarked, it is a mere fallacy to suppose that, if it could be referred to Sympathy or to Imagination, (using the latter word

in its ordinary acceptation, but, of course, not implying that the fact is imaginary or unreal,) it would be more easily understood or explained than before.

Let us, therefore, calmly inquire into the facts, and having ascertained what we can about them, we shall then be in a better position for enquiring into their causes, and for giving such an explanation as may be found attainable.

Many persons, on hearing of Animal Magnetism, or of a case in which its phenomena are said to occur, at once suppose that clairvoyance is meant; and it is often difficult to persuade those who have not examined the matter for themselves, that clairvoyance is merely one of a long series of phenomena, and that many cases occur, in which many beautiful phenomena may be observed, without any thing that can properly be called clairvoyance. Others, again, by clairvoyance, understand the foreseeing or prediction of future events, which is said to occur in a still smaller number of cases. But it must be borne in mind, that, even if clairvoyant prevision had never occurred, nor ever should occur, yet the existence of clairvoyance, that is, the direct perception, without the use of the eyes, of absent or distant objects, may be perfectly true.

To this point, therefore, I shall proceed in the next Letter.

LETTER VII.

CLAIRVOYANCE, or what I have defined as direct or immediate clairvoyance, or the direct and immediate perception of absent or distant objects, without the use of the eyes, has been noticed by the earliest authors on Animal Magnetism in modern times. But I shall not here dwell on its history; I shall proceed at once to describe it, in the various forms in which it occurs, as described by those who have seen it, and as I have had opportunities of observing it.

1. The first form in which the power of clairvoyance, or direct perception, called, by the sleeper, *seeing*, but without the use of the external eye, occurs, is usually that of noticing the hand of the operator, while the eyes are firmly closed. This is often observed in the very beginning, when the magnetic sleep is first induced, and is commonly pointed out by the sleeper, who, without questions being asked, calls out, that he sees the hand, and very frequently describes light as flowing from the tips of the fingers. He sees the hand either when held before his firmly closed eyes, or, in many cases, when held to the side of his head, or above it, or behind it; and it is quite easy to assure ourselves that he does not, and cannot, use his eyes, without the clumsy expedient of blindfolding him, which, to judge by the manipulations sometimes resorted to, would seem to be a very difficult matter, and often

causes great annoyance and loss of power to the clairvoyant. The truth is, nature adopts a far more effectual, and indeed a double process of blindfolding; since, as in those cases of spontaneous sleep-walking in which the eyes are open, the pupil is usually found to be fixed, and insensible to light, when, by forcing open the eyelids, we can see it; while, in a large proportion of cases, the pupil is not only fixed and insensible, but is also turned upwards, so that it cannot be seen at all, when the eyelids are forcibly opened. In addition to all this, we can place the hand above or behind the head, positions in which the most sensitive and moveable eye cannot possibly see any thing.

The sleeper makes, at first, great efforts to look at the hand, and instinctively exhibits the pantomime of intent looking, but with closed eyes. He has the appearance of looking (if his eyes were open) before him, in all cases, even when the hand is above or behind. It is evidently the "mind's eye," the internal vision, which is strained to catch the image of the hand; and it is often described, especially at first, as dim, enveloped in a thick mist, or faintly visible. By degrees the mist clears off, that is, when a deeper or higher stage of sleep is reached, and the hand is seen, without an effort, plain and distinct, in its natural colour. At first, it is often grey, or devoid of colour.

2. When the sleeper has reached a certain stage, he will often notice the objects which happen to be placed behind him, and in such positions that, were his eyes open, he could not see them without turning round; and he will describe them, without ceasing

for a moment to look straight forward, or downward, towards his knees, as he very often does, his eyes being firmly closed. If any thing be done, however quietly, in any part of the room, he will, if not absorbed in internal contemplation, detect it. This fact, as well as those concerning the hand of the operator, or of others, I have very often seen. They are of daily occurrence.

Now we have here, distinctly, the fact of perception, in the shape of vision, without the use of the external organs of vision. This is the essential fact, and it is as difficult to understand or explain, as any other form of clairvoyance whatever. The question is, by what means is the image of the object conveyed to the internal organ of vision, and to the sensorium? That the brain is vitally concerned in this species of vision, no one can doubt; but, by what kind of influence or emanation is it affected? Common vision, by ordinary light, it cannot be, for the eyes are closed, and the rays from the object do not, in most cases, fall even on the closed eyelids, while, as before stated, the pupil is, or may be, insensible to light.

We must, therefore, admit the existence of some other force or influence, exerted by bodies, and capable of reaching the brain without passing through the eye. When the sleeper finds his vision not clear, or misty, as he calls it, he will, very often, in order to see better an object which is shewn to him, apply it to his forehead, to the coronal region, or, in some rare cases, to the occiput, and forthwith perceive it more distinctly. It would appear, then, that this influence, like heat, can traverse the cranium

and its membranes, and reach the brain. And it is probable that, when the sleeper perceives objects not in contact with his head, their emanations still fall on, and pass through, his cranium.

Some who admit, as all who examine the matter for themselves must do, that the eyes are not used, have endeavoured to account for this kind of perception by assuming an extreme degree of acuteness of all the other senses; and refer to the case of the blind, who, they tell us, perceive and avoid objects by means of an extreme degree of acuteness of hearing, touch, and smell. They point also to sleep-walkers, who are supposed to be warned of the presence or proximity of solid bodies by the action of these on the air, perceived by their sense of touch, morbidly acute as it is said to be.

But the latter is not only an assumption, but a complete *petitio principii;* since it is much more probable, and at all events possible, that sleep-walkers are awake to impressions which are so far new, that they are not usually noticed in the waking state; and the assumed acuteness of touch has never been proved. As to hearing, it is enough to say, that clairvoyants are far more frequently deaf to the loudest sounds, save the voice of the operator, or of those with whom they sympathise, than they are possessed of extreme acuteness of hearing. And in regard to smell, not only have the objects frequently no smell, but their colour, form, transparency, &c., as well as, in most cases, luminous emanations from them, are minutely described; matters which are surely out of the province of the olfactory nerves; or, at least, if they have come within it, this amounts

to a transference of a sense, one of the most striking phenomena of Animal Magnetism.

As to the precise nature of the influence, or force, or emanation, by which this kind of interior visual perception is caused, this is not the place for the discussion of that question. But I may here point to the very frequent, in some cases universal, occurrence of luminous emanations from all objects thus seen by the sleeper, nay, often seen by him while awake, (as in the case of the light from the tips of the fingers of the operator, or of other parties present,) first, as indicating that an emanation of some kind, whether it be called a force, a motion among the particles of air, or of a supposed ether, or a fluid, as we speak, vaguely, of the electric or magnetic fluids, really does proceed from bodies in general; and, secondly, as confirming the results of the researches of Baron von Reichenbach, who has proved, independently of all experiments in the magnetic sleep, the existence of a peculiar influence (force, fluid, or imponderable agent,) in all forms of matter, and pervading the universe, the action of which is perceived, in various forms, by a large proportion of mankind, and always very distinctly by spontaneous somnambulists. It is in this direction, that we shall most probably find the explanation so eagerly sought after.

When we have seen, in several independent cases, these first manifestations of the power of clairvoyance, which embrace the essential parts of the phenomenon, and compel us to admit some new mode of access to the interior vision, we are no longer astounded at the further manifestations of the same

power. We feel, that he who can see an object behind him, while his eyes are closed, and who sees it best when applied to his head, has some means of perceiving objects, which is either not possessed in the ordinary waking state, or, if possessed, is not attended to, but its impressions are overpowered by the stronger impressions of the ordinary senses. We easily conceive that, in highly susceptible cases, distance may be a matter of no moment; that our new force or influence may, like light, traverse the universe without difficulty, while, like heat, it may be able to penetrate through all objects, even through walls of brick or stone. And such, precisely, is the character of Baron von Reichenbach's Odyle, save that it moves with less velocity than light, and passes through solid bodies much more easily than heat, as we shall explain hereafter.

3. The next observation is, that the clairvoyant can often perceive objects, which are wrapped up in paper, or enclosed in boxes or other opaque receptacles. Thus, I have seen objects described, as to form, colour, surface, markings, down to minute flaws and chipped edges, when enclosed in paper, cotton, pasteboard boxes, wooden boxes, boxes of papier maché, and of metal. I have further known letters minutely described, the address, post marks, seal, and even the contents, read off when the letters were enclosed in thick envelopes or boxes. No fact is better attested than this; Major Buckley, who would seem to possess, in an unusual degree, the power of producing in his subjects this peculiar form of clairvoyance, has brought, I believe, upwards of 140 persons, many of them of

high character and education, and 89 of these even in the conscious state, to the point of reading, with almost invariable accuracy, although with occasional mistakes, printed mottoes, enclosed in boxes or in nutshells. He causes some friends, who wish to see and test the fact, to purchase a number of these nuts, in different shops, and to seal them up in a bag, from whence they are taken by the clairvoyant by chance, read, noted, and opened. It is physically impossible for any of the parties concerned to know the contents of any one nut; at the utmost, a clairvoyant, who has had much practice, may, after reading the first few words, guess the remainder of a motto previously deciphered. But out of a certain number, the majority, sometimes all, have been found new, and besides, new clairvoyants constantly succeed in this well-devised experiment.

In regard to this particular form of clairvoyance, I would observe, first; that only a certain proportion of sleepers possess this power, so that any one may very probably not have it. Secondly; that the same clairvoyant may succeed at one time, and fail at another, from causes explained in the first section. Thirdly; that it occurs more frequently in the experience of some magnetisers than in that of others. Major Buckley, for example, is very successful, while there are some magnetisers who never produce it at all, but who call forth, perhaps, other equally wonderful phenomena. No one, therefore, is entitled to deny the fact, because he does not meet with it in his own cases, or in any given case, or on any one given occasion.

I have already mentioned that there are some

clairvoyants who cannot thus read or see, unless some one be present who knows that which is to be read and seen, and that in these cases, it is performed by sympathetic clairvoyance, or thought-reading. I would here add, that it would appear that some clairvoyants can thus read at one time directly, at another only sympathetically, and at a third, perhaps not at all. This is an additional reason, why a failure, or even a few failures, do not entitle us to reject the fact, save as a speciality in the individual cases in which the failure occurs.

I do not think it necessary to say more than I have already said on the subject of attempted imposture in such cases. Nothing is easier than to render all deceit impossible; and I regard Major Buckley's method as entirely satisfactory; but we must never forget that even a genuine and good clairvoyant, if exposed to the close proximity and the involuntary magnetic influence of a vigorous person, or of several such persons, more vigorous, perhaps, than his magnetiser, penetrated with the conviction that deceit is practised by him, and eagerly bent on detecting it, may easily be deprived of all, or the greater part of his power.

4. Proceeding onwards, we next find our sleeper perceiving objects in the next room, or in that overhead, or in that below. This is a frequent phenomenon, requiring no special preparation, and usually brought to light by the sleeper, of his own accord, remarking what takes place there. It cannot be referred to ordinary sympathy with the operator, for the latter often does not know the room described; and when he does, changes or events in it, taking

place at the moment, and unknown to the operator, are noticed. I have myself seen it frequently.

It often happens, that when the operator knows the room described, he and the clairvoyant will dispute about some trifling matter, in which he declares the clairvoyant to be wrong, just as I have explained under the head of sympathy. But it also frequently occurs, that the clairvoyant proves to be right, some change having been made since the questioner last saw it, or even during the experiment. It is needless to quote cases, for this is one of the very commonest phenomena, and there is none which more forcibly impresses us with the fact, that the clairvoyant really *sees* that which he describes. But again it must be borne in mind, that only some clairvoyants exhibit this power, and that those who possess it, do not possess it at all times, nor, when they do, at all times in the same degree.

5. The next step is, that the sleeper can see into another house, as it were, mentally, and describe it in every part, just as he does in the case of the house in which he is. This I have often seen, and have had opportunities of satisfying myself, that his vision, at least in some cases, is not determined by sympathy with the operator's mind.

In the first place, his description is that of a person seeing and examining, for the first time, what he describes. He attends to the minutest details of the objects he looks at, but often omits, till his attention is called to them, objects on which the mind of the operator is dwelling at the time. Secondly, he observes the persons who may be in the room, and what they are doing, the whole of which may

be, and often is, unknown to his questioner, but is afterwards ascertained to be correct. Thus, in one case which I examined, the clairvoyant found my house, which he had never seen nor heard of, and the situation of which he was not told. He first noticed the number of steps at the door, (which I could only have guessed at,) correctly; he then entered, described the lobby-table and the piece of furniture beyond it, on which coats and hats are hung; but omitted to notice, till I urged him to look, a pillar in the middle of the lobby. He then described the situation, direction, and shape of the stair, but stopped to scrutinize the stair-carpet and "queer brass *fenders*" (carpet rods) which were new to him, but of which I never thought for a moment; then entered the drawing-room, minutely and accurately described the furniture and ornaments, as far as time was given him to do so; noticed various striking peculiarities; saw, at one time, a man sitting in the room, (the man-servant at the hour of prayers,) and, at a later time, only a lady, in a particular arm-chair, engaged in reading a new book, (which turned out quite correct). I give this as a recent specimen of a fact often observed.

In another recent case, a lady, who became clairvoyant at the first sitting, having been magnetised by Mr. Lewis, described the same house, and also saw, in another room, a certain lady and gentleman, quite unknown to her, as was the house also; the lady, in a particular dress and head-dress, sitting on a sofa with other persons, the gentleman standing a a large round table, on which he leaned his hand; on the little finger of the hand was a ring, and he

was conversing with a short dark-haired gentleman. All of which was correct at that moment, save that she called the hand on which she saw the ring the right, instead of the left. This is a frequent, but by no means an uniform blunder of clairvoyants. Some of them always put right for left, south for north, east for west, and, in the sleep, adhere immoveably to this error, which is an additional proof that they do not, in these cases, sympathise with the mind of the operator, who of course knows the truth. Thus, in a third clairvoyant, magnetised by myself, I was at first much puzzled by his apparent blunders of this kind; but on comparing my notes, and asking a few questions, I discovered that the error, in his case, was invariable. He told me, for example, that the houses in Prince's Street, which he saw, looked north; that the Castle was to the north of Prince's Street; that the fire-place in my drawing-room was on the east, and the door on the west side, whereas the former is on the west, the latter on the east, side of the room; and he disdainfully rejected all suggestions to the contrary, declaring that he saw it quite plain, and that I must surely be making a fool of him. I cannot pretend to explain this, which, as I have said, is only an occasional, although, I am told by experienced magnetisers, a tolerably frequent phenomenon.

6. The next fact is, that the sleeper, at the request of the operator, and frequently of his own accord, visits distant places and countries, and describes them, as well as the persons in them. This may, as I have already said, be done, in some cases, by

sympathy, but there are many cases in which ordinary sympathy will not explain it.

Thus, the clairvoyant will often see and describe accurately, as is subsequently ascertained, places, objects, and people, totally unknown to the operator, or to any one present; and he will likewise, in describing such as are known to the operator, notice details and changes which could not be known to him.

The clairvoyant appears, as it were, mentally to go to the place named. He often finds himself, first, in *no place*, but floating, as it were, on air, or in space, and in a very short time exclaims, "Now, I am there." The place named is the first, as a general rule, that presents itself to him. But whether it be so, or whether he see, first, some other place, a certain internal feeling tells him when he is right. If it be a distant town, and no house be specified to him, he will either see a general panoramic view of it, as from a neighbouring hill, or from a height in the air, and describe this as he would a map or bird's-eye view, or he will find himself in some street, place, square, or promenade, which, although not specified to him, is at once recognised from his account of it. He sees and describes the trees, roads, streets, houses, churches, fountains, and walks, and the people moving in them, and his expressions of delight and surprise are unceasing. If *sent* thither, to use his almost invariable phrase, a second or a third time, the sleeper will see the same objects, but remarks the change on the living part of the picture.

For example, Mr. D., a clairvoyant, magnetised

some cases, in the existence of danger, if pushed too far. M. Cahagnet has stated, that he has seen cases which convinced him, that if prolonged a little longer, death might have ensued. I have never seen this peculiar state, nor tried to produce it; but, as already mentioned, I have seen, in the ordinary magnetic sleep, a state supervene, obviously different, and apparently higher, in which the subject was intensely happy, and complained bitterly of being brought back to this dull, wretched, every-day life. This is a feature of Extasis, and therefore it is probable, that, if we were to try, such subjects might be rendered ecstatic. Nevertheless, I should hesitate before trying the experiment, since I regard it as not altogether free from danger.

6. Extasis, as well as trance, has often been recorded as a spontaneous occurrence, usually in females, of a highly excitable temperament, and affected with hysteria or other nervous disease, and under the influence of intense religious or devotional excitement. Such a person is called an "Estatica," and many such "Estatice" have been described. These stories have been rejected, off-hand, as mere impostures; but we must beware of supposing that all is imposture in them, even where the patients have come into the hands of persons willing to use them, either for purposes of gain, or in order to promote certain religious opinions.

The "Estatice" see visions, of saints or angels, perhaps of heaven, and describe these visions in glowing colours. Now, granting that these are, as is probably often the case, mere dreams, the nature of which has been dictated by the priest, or sug-

gested by reading, there is nothing in this to justify the charge of imposture. A highly susceptible patient, whether in the magnetic sleep or not, may be made, as in the experiments on suggestion, to see any thing that the operator, in this case the priest, suggests or commands. He, on the other hand, is perhaps aware of his power; as some priests are, who, from the study of forgotten books, and by tradition in their monasteries, possess a knowledge of Animal Magnetism, and have practised it in secret, since it is regarded, by the decree of the Church, as allied to magic, if not identical with it. His strong convictions may lead him, innocently, to suggest to the estatica precisely what he wishes to find true; and she sees his patron saint, the holy Virgin, or any other saint, in a form as real to her, as are the fancied objects to Mr. Lewis's or Dr. Darling's subjects. If she is desired to see and describe heaven or hell, she sees that of the priest, or of her books, and, of course, finds in the former all the orthodox, in the latter all heretics, according to his or her own views.

All this, and a great deal more, may occur quite honestly; but it is not wonderful, if an ignorant and superstitious priest, of whatever denomination, engaged, perhaps, in a fierce controversy on some mysterious point, should, now and then, avail himself of his influence over his patient, or of her delusions, in a way that indicates more zeal than honesty.

But the estatica herself is usually sincere. And, to show that in these spontaneous cases we have to do with the same unknown cause as that which

produces the more usual phenomena of Animal Magnetism, I may mention, that these patients are generally also somnambulists, or exhibit, spontaneously, the other effects, observed in the lower stages of Animal Magnetism. It is highly probable that their visions are frequently the results of real clairvoyance, which many of them possess, in so far, at least, as regards the visions which refer to natural objects and persons. But such cases, interesting as they undoubtedly are, have not been studied scientifically.

One of the statements most frequently made with regard to such cases, is, not only that the patients see luminous appearances proceeding from objects or from the persons present, but that they themselves exhibit a luminous appearance, often described as a halo or glory round the head. I am not prepared to reject this as altogether imaginary. Baron von Reichenbach has proved, that luminous phenomena, visible in the dark to the sensitive, who are far from rare, proceed from all objects, more or less brightly, and especially from the *head* and *hands* of human beings. Some are so sensitive in the waking state, as to see these emanations even in day-light; and somnambulists almost always do so, as already mentioned. Now, if we suppose a greatly excited state of the nervous system to intensify these luminous appearances, they may be observed in the patients, by such among those who approach them as are more or less sensitive, even in day-light, and by many more in the dark. The appearance, once seen, and regarded as miraculous, will not, probably,

be very soberly described, and may have been much exaggerated.

Here it must not be forgotten, that it has been recorded, among others, by Sir Henry Marsh, that dying persons often exhibit such a halo; and it may be regarded as a universal belief, that dying persons often acquire the power of seeing what may be called visions, but which are, most probably, the effects of clairvoyance.

Let us not, then, rashly pronounce all ecstatics to be impostors, but rather investigate the phenomena. I would not even rashly decide on the falsehood of the apparent suspension, or rather counteraction, of the law of gravity, asserted to have been observed in such cases, as well as in the celebrated one of the Secress of Prevorst, and in which the patient is said to have remained for a short period, suspended in the air, without support. There appear to be facts, in artificial magnetism, which, if confirmed, would warrant us in admitting this to be possible. I allude to the strange attraction exercised on the subject by the magnetiser, which, in cases where the patient was extremely susceptible, and the magnetiser very powerful, is said to have occasionally reached the point of raising the former from the floor, in opposition to gravity, and of preventing him from falling, in positions in which he could not otherwise have remained for an instant.

7. With regard to Extasis, as occurring in the course of experiments on Animal Magnetism, it must be regarded in so far as artificial, that it occurs as a consequence of these experiments, and would probably, in most cases, not occur without them. Still,

as those in whom they occur, even although healthy, are the most sensitive to all magnetic or odylic influences, extasis, as we have seen, does occur spontaneously. And even in the course of magnetic experiments or magnetic treatment, it usually comes unsought, perhaps always the first time, although the subject may sometimes become able to induce it at will.

When it occurs in a subject, fortunate enough to be in the hands of a judicious magnetiser, who does not thrust his notions on the subject, but leaves the ecstatic to tell his own story, it certainly offers very remarkable phenomena, whatever interpretation be put upon them.

The patient, or the healthy subject, will often predict with great accuracy, and a long time before the extasis, the day, hour, and minute of its occurrence. E., formerly spoken of, did so two years ago, with regard to one remarkable extasis of hers, and I believe also predicted several less striking since that time. As I write, I am in hourly expectation of hearing the details of a second great, or strongly marked extasis, which she has for some time fixed, in the magnetic sleep, for Jan. 8th; I shall, if permitted, give some account of it in Part II. E., in her waking state, is not aware of her own prediction, which of course is not spoken of to her, or indeed to any one, except myself and one or two others, who are much interested in the result.

In the very remarkable work of M. Cahagnet, already alluded to, there is an acconnt of a most remarkable clairvoyante, who could at pleasure, and with the permission and aid of her magnetiser, pass

into the highest stage of extasis, in which she described herself as ineffably happy, enjoying converse with the whole spiritual world, and herself so entirely detached from this sublunary scene, that she not only had no wish to return to it, but bitterly reproached M. Cahagnet for forcing her back to life. On one occasion, at her urgent request, he allowed her to enjoy that state longer than usual. But he took the precaution of placing another very lucid clairvoyant, a young lad, *en rapport* with her, with strict orders to watch her closely. She seemed at first unconscious, but by degrees her body assumed an alarming aspect, became to appearance dead, that is, was in the torpid trance, like that of the Faquirs, pulseless, cold, and devoid of respiration. The lad, who kept his eye (the internal vision of clairvoyance,) on her, at last exclaimed, "she is gone! I see her no longer!" M. Cahagnet then, after much fruitless labour, and not until, as he informs us, he had prayed fervently to be enabled to restore her to life, succeeded in re-establishing warmth and respiration. The girl, on waking, overwhelmed him with reproaches for what he had just done, and could not be pacified till he succeeded in convincing her, she being a young woman of pious character and good feeling, that what she desired amounted to suicide, and was a grievous crime, for which he would be held responsible.

Various other examples of this form of extasis are mentioned in the work of M. Cahagnet, to which I refer the curious reader. M. Cahagnet is since dead, or I should have endeavoured to see his experiments; he was an operative, who seems to

have been possessed of excellent abilities, and to have made his observations with great care. His subjects exhibited clairvoyance in its most perfect forms, and most, or all, of them also passed into extasis, in which they described the spiritual world. Indeed, this is the distinguishing feature of extasis; and the extreme form above described, where the body assumes the aspect of death, as in trance, is very rare. In general the ecstatics, as in the cases of M. Cahagnet, and in that of E., describe minutely all they see and feel.

Now there can be no doubt that M. Cahagnet was an enthusiast, in the genuine and good sense of the term, in reference to this subject, and no wonder, when such facts were presented to him. But I can see no reason, in his book, to suppose that his enthusiasm in any way affected his intellect. Many are ready to imagine without enquiry, that the visions of his ecstatics, concerning the spiritual world, are only dreams, the character of which is determined by his views on the subject, and hence the remarkable agreement which in general exists between the statements of his different ecstatics. Such was the view which first offered itself to my own mind. But I am very averse to deciding such questions without enquiry, and on reading further and more attentively, I found that this view would not apply to all the facts recorded. Indeed, if on some points the ecstatics expressed views and opinions in accordance with his, in many others they not only differed from him, but pertinaciously held their own opinions, and the result finally was, that he adopted, and says he was compelled to adopt, notions in regard to the

spiritual world, entirely opposed to his former views, which seem to have been materialistic.

I do not propose, in such a work as this, the object of which is chiefly to record my own observations, to enter fully into such matters as these, of which I have no experience. But I have thought it right to mention the subject, and to refer to the work of M. Cahagnet, which will be found very interesting by all those who wish to penetrate, as far as is permitted, into the mysteries of the world of spirits. If there be a spiritual world at all, and such is the almost universal belief of mankind, it is at least possible, that the revelations of ecstatics *may* be more or less true, just as they may be supposed to be mere dreams. I confess that what most strongly affects my mind, and deters me from assuming the latter hypothesis, until I shall have been enabled to study the phenomena of Extasis, is the singular harmony between the visions of different ecstatics, between those, for example, of E., and those of M. Cahagnet's subjects. I may add, that Dr. Haddock, in whose house E. lives, and who has described the phenomena of her case, is a gentleman of cool and reflecting mind, a good observer, and besides, as I know from experience, a most judicious and prudent magnetiser. And I can also state, having, by his kindness, been permitted to study his interesting clairvoyante, although not in the extatic stage, at my leisure, and in his absence, as well as when he was present, that she is a genuinely honest, truthful, and intelligent girl, although she has not had the advantages of even a common education. I have, therefore, no reason to doubt the facts as de-

scribed by Dr. Haddock, any more than those given by M. Cahagnet and others, whatever may hereafter prove to be their true nature.

If the visions of magnetic ecstatics be nothing but dreams, then, as described by the observers of such cases, they must be regarded as dreams of a very remarkable and peculiar character, and they are found, in different cases, very closely to resemble each other in their general or essential peculiarities. The ecstatics find themselves (and this is said by all, whether educated or not, and, so far as I can see, not only without prompting on the part of the magnetiser, but very often to his great surprise, and sometimes contrary to his belief,) in communication with the spiritual world. They hold long conversations with spirits, to whom they often give names, and who, in many cases, according to their account, are the spirits of departed friends or relations. The remarks and answers of these visionary beings are reported by the ecstatics. Some of them affirm that every man has an attendant good spirit, perhaps also an evil one of inferior power. Some can summon, either of themselves, or with the aid of their attendant spirit, the spirit or vision of any dead relation or friend, and even of persons, also dead, whom neither they nor the magnetiser have ever seen, whom perhaps no one present has seen; and the minute descriptions given in all these cases, of the persons seen or summoned, is afterwards found to be correct. Many other details, some of them still more astounding are given, but, for the reason already given, I confine myself here, to a brief general indication of the strange phenomena of Extasis, which, be it

remembered, I have not myself had an opportunity of observing.

Now, certainly such visions as these, whatever be their real nature, are not ordinary dreams. It is idle to reject them as altogether imaginary, and illogical to do so without enquiry. And I repeat, that all those who believe in the existence of a spiritual world, must feel that they may possibly contain revelations of it.

The belief in the existence of the world of spirits is as old as mankind; and the belief that men are, in certain circumstances, capable of entering into communication with it, is not much less venerable. It has been the favourite dream of philosophers, poets, and divines, in all ages, and therefore, without venturing to pronounce dogmatically, I would say to all, observe, study, reflect and examine, before coming to a decision on this mysterious subject. It is easy to say that Swedenborg was a mad enthusiast; but it is not the less certain, that he was a man of prodigious ability and learning, thoroughly familiar with the science of his day; and the most striking circumstance, in my opinion, connected with magnetic ecstatics is, that they agree in very many points with Swedenborg; and that this agreement is found to occur precisely in regard to those things which we are accustomed to regard in him, as the products of an insane enthusiasm. It is observed, moreover, in ignorant persons, who have never even heard of the name and opinions of the Swedish philosopher.

I do not here refer to the case of the Poughkeepsie Seer, Andrew Jackson Davis. I think there can

be no doubt, that his revelations, which present an appalling hotch-potch of all possible metaphysical systems, are essentially the genuine results of a most remarkable degree of magnetic sympathy with all who approach him, which leads him to retail, as they are imaged in his own mind, the heterogeneous opinions and ideas of such as act upon him, unknown to themselves, and have read and thought upon metaphysical subjects.

There are, I believe, cases of Extasis, not disturbed by this kind of sympathy, and such cases are well worthy of, and will richly reward, the most diligent and attentive investigation.

In my next Letter, I shall go on to those facts, connected with the excitement and manifestation of individual mental faculties, which have been called, by some, with not a happy selection of terms, Phreno-mesmerism, or Phreno-magnetism. I have already very briefly alluded to the fact, that the mental faculties may be roused into action, in a person who is in the magnetic sleep, in a variety of ways. I now propose to examine this matter somewhat more fully.

LETTER XI.

1. When certain subjects are thrown into the magnetic sleep, it is found, on trial, that by touching certain parts of the head, marked, and sometimes violent, manifestations of certain mental faculties occur. It is further observed, that these manifestations correspond, in their nature, to the part of the head touched, on the principles of Phrenology. This has been proclaimed, by some, as a convincing proof of the truth of Phrenology, and by others, either rejected, *because* it seemed to favour that science; or, it has been ascribed to other causes, entirely independent of the cerebral organs of the Phrenologist. Both parties appear to me to have been hasty in their conclusions. For the phenomena may, and do occur, occasionally, in such a way as not necessarily to prove the truth of the organology of Gall, while, on the other hand, cases are met with, in which we cannot, I think, explain the facts, except on the hypothesis of Gall, that every mental faculty, whether it be a propensity, a sentiment, or an intellectual aptitude, is dependent, for its manifestation in this life, on a certain portion of the brain.

2. This is not the place for a discussion of the truths of Phrenology, even if these were less generally adopted, and felt to be true, than they are. In spite of the storm of abuse which was showered

on Gall and Spurzheim, as quacks and impostors, their anatomy of the brain is now universally admitted to be the best, and their mode of dissecting it the only good one; and their view of the constitution of the mental faculties, considered by itself, as well as their classification, are regarded as eminently practical, and at least equal to those of any other metaphysician. Men see that those who have thus distinguished themselves as investigators in Anatomy, and as thinkers in Mental Philosophy, are not likely to have been quacks, and still less impostors. And even their organology, after so short an interval as barely half a century, is no longer regarded as absurd, but, on the contrary, its ideas pervade our conversation and literature, and even its language is employed, as singularly precise and convenient, by writers of every class. Phrenology has passed through the first stage of violent opposition, in which it was decried as a mischievous novelty; it has even passed through the second, in which, as invariably happens with new truths, it was declared, by those who had at first denounced it as new, to be old and well known; and it will soon be, generally, not only admitted, but taught as true science. The late Lord Jeffrey, in an article on the subject in the Edinburgh Review, boldly scouted it in every aspect, and fulminated the memorable dictum, that "there is not the smallest reason to suppose that the brain is concerned in any mental process, save only the perceptions derived from the external senses!" a statement which, even at that time, must have appeared ludicrously absurd, and a proof of the grossest ignorance, to all acquaint-

ed with either physiology or mental philosophy; not to speak of those who could see what daily passed around them, and who saw the effects of a blow on the head, or an apoplexy, on all the mental powers without exception; or who knew that idiots have commonly either singularly small, or else misshapen and diseased heads, and that there is no instance on record, of any one whose head measured less than 14 inches in its greatest circumference, who possessed human faculties and intelligence at all, while yet many such unfortunates have lived, or rather vegetated, possessed of a few animal instincts and of the external senses. Nay, I may go much further, and say that few, if any, are now to be found, who doubt that a well-formed head, that is, brain, is desirable; or who will deny, that a full, high, broad forehead indicates superior intellect; that a large base and posterior part of the head indicates powerful animal propensities, and that a full development of the coronal region is somehow connected with refined, virtuous, and religious feelings. These three great regions are admitted by most people; but they hesitate at what they call the small details of the organology; they imagine Gall to have invented these, and to have, of his own fancy, subdivided the three regions, which they suppose to have been generally admitted before his time, into those smaller mappings, which to some are so great a stumbling-block. Such is a very common notion of Phrenology.

But that notion is not only unfounded, it is the direct reverse of the truth. The three great regions of the brain were not admitted before Gall's time.

Some authors had done, what he did not; they had arbitrarily mapped out the head, not from observation, but from fancy. Some of these cranial maps are extant, and one exhibits the intellect located in the occiput. And even Gall himself did not at first recognise or admit the intellectual, animal, and moral regions. It was only after he had, by observation and comparison, pursued with unwearied diligence for years, detected the connexion of the powers of certain isolated feelings, propensities, and talents, and of their absence or deficiency, with the more or less perfect development of certain parts of the brain, indicated externally by the corresponding parts of the head, that he was at last struck with the fact, that the organs of certain allied feelings, &c., were allied in position also; that the groups of the domestic feelings, of the observing powers, of the reflecting faculties, and of the higher sentiments, were represented by groups of organs associated together in place. Hence the idea, which belongs to Gall, of the three great regions. His march was precisely the reverse of what is often attributed to him. It was strictly inductive; and the details of mapping, which are often denied and rejected as purely arbitrary, were actually the first observed, and furnished the evidence for the existence of those great regions, which are admitted by those who reject the details, and are, indeed, instinctively felt to be true, when pointed out.

Such being the case, it is not unreasonable to anticipate the universal reception of Phrenology in the course of another half century or another generation. I may safely hazard the prediction, that the

Edinburgh Review will not venture again to issue the anti-physiological dictum above referred to. Should it do so, the merest tyro among its readers would laugh it to scorn. The lamented author, who fell into so gross an error, (which, by the way, was not, so far as I know, reprehended, or even noticed, by any physiologist, except the phrenologists,) when he ventured into regions previously unexplored by him, announced, in the same article, his intention, if at the end of ten years from that date, phrenology should still survive, to annihilate it once more. At the end of the ten years, with the inconvenient tenacity of life exhibited by all truths, physiological or metaphysical, or of any other kind, phrenology was more rampant than ever, and as we have seen, it continues to exist.

"The thane of Cawdor lives; a prosp'rous gentleman;"

and phrenology still awaits the *coup de grace*, for that promise was never fulfilled.

3. As I admit the fundamental doctrines of phrenology, without imagining so new a science to be perfect or complete, I am quite prepared to find it confirmed in the magnetic sleep, as it is in the waking state. Let us now see what the facts are.

In some magnetic sleepers, if we touch with the finger any given part of the head, such, for example, as the organ of Tune, or of Self-Esteem, without a word of suggestion, we instantly obtain a corresponding manifestation. It is really, in many cases, like touching the keys of an organ (in the other sense of the word) when the bellows are full of wind, and the sound instantly follows. If Tune be the organ touched, the subject forthwith breaks into

song. If it be Self-Esteem, he throws back his head, struts with immense dignity, and declares himself superior to the rest of mankind. Touch the organ of Love of children, and he dandles an imaginary babe, with most paternal affection. Touch Benevolence, the expression changes to that of compassion; his hand is thrust into his pocket, and held forth with all his store. Touch Acquisitiveness, the griping miser instantly appears, and with appropriate look and speech, the money is restored to its original receptacle; it is well if the nearest object, however bulky, be not also "boned," to use a slang but expressive phrase. If Caution be the stop touched, the music is the most distressing, nay, often appalling pantomime of fear, or of misery. But if Hope be played on, the clouds vanish, and joyous sunshine gilds every feature. Such are a few of the effects produced. I speak of but a small part of what I have often seen, and often produced. It is unnecessary to say that I have done so in cases where no deception was or could be practised. The question is rather, How are these effects produced?

4. There are two theories; the first supposes them to be the mere results of the operator's will, or of sympathy with him; the second believes them to be the genuine results of the effect of the touch in exciting the subjacent cerebral organs.

I believe that both are true; that is, that some cases may be explained on the first theory, but that other cases exist, in which it does not suffice; the second alone can be adopted in these.

There can, I think, be no doubt, that in some cases

the will of the operator is almost omnipotent. Even in the conscious impressible state of Mr. Lewis, or in that of Dr. Darling, precisely similar effects are produced by suggestion. The subject, if told that he is Father Mathew, delivers a lecture on temperance; if desired to sing or spout, he does so; if persuaded that he is ruined, he exhibits in perfection the pantomime of despair, and so on, as I have often seen. And as I have also seen many effects, of all kinds, produced by the silent will, I cannot doubt that it is, in some cases, capable of replacing suggestion. Besides, to a person acquainted with phrenology, the suggestion may be conveyed by touching a particular part of the head. I confess that I think that this last explanation, although certainly possible, can apply, at most, to a very few persons; for on trial, I seldom find any one, not a professed and practical phrenologist, who can point out the position of the phrenological organs, with any degree of accuracy, even among those who admit phrenology to be true.

Further, the manifestations can be often called out, not only by suggestion, but by touching other parts of the body than the head, and that, in cases where perhaps touching the head, as often happens, has no effect. Some have endeavoured to show, that touching a particular part of the arm, leg, or trunk, is followed by the same manifestation at all times and in all cases; but I have not seen any good evidence of this. Mr. Lewis informs me, that in cases in which he can produce such effects by the will, he can do so, whatever part he touches, and

can call out the same faculty by touching many different parts. His will, as I have already mentioned, is singularly powerful.

As to sympathy, it is necessary in so far, as it is a condition indispensable to the successful exercise of the will. But no one who has ever seen these beautiful manifestations, which are invaluable, from their truth and beauty, to the intelligent artist, can suppose that the state of the subject is a mere reflexion of the operator's mind. For while the latter is tranquil, the former may be heaving with emotion; and, as I have seen, accidental emotions in the operator are, very often, not communicated to the subject, who may be an excellent one, and is perhaps acting some passion or feeling to the life, when the operator becomes convulsed with laughter, &c., and yet he is not thereby affected at all.

I therefore admit, nay I maintain, that there are many cases, in which suggestion, or the will of the operator, or sympathy with him, will suffice to explain the occurrence of the facts.

6. But there are other cases, in which this explanation does not apply. And I would again remark, that I have taken all precautions to avoid the possibility of deception.

First, the subject is often unacquainted with the very name of Phrenology, and ignorant of the position of a single organ. Yet he will, if a good case, respond to the touch instantly wherever it may be made, just as where will is the agent.

But secondly, when the operator is himself, as often happens, as ignorant of phrenology as the patient, he is surprised and confounded at the results,

because, when touching a part, he knew not its function, and therefore had no volition on the matter at all. Yet here also, as I have seen, the manifestation will often come out as well as before. Nay, the pressure of a chair, or of the wall, on a part of the head, will sometimes, when quite accidental, as well as the accidental touch of a hand or arm, whether of the operator or not, produce the same effects. Indeed, it often happens, that when an operator who knows phrenology, intends to touch one organ, and, turning to speak to some one, touches a wrong organ, with the idea of the first in his mind, or when his hand slips from one organ to another, he is surprised at what appears a wrong result, till he detects the cause of it, and all this in cases, where the subject has no idea whatever of phrenology.

Thirdly, it frequently happens, that the operator, when touching an organ, either does not know what manifestation to expect, or possibly expects one, and yet an admirable manifestation is the result, different from any he had imagined. Thus, in trying a number of organs, I had no idea what to expect from that of weight, which is believed to give the sense of resistance, and to aid in preserving the balance. I tried on two subjects, both seated, and I took no time to consider what would be the result. The first drew himself up from a stooping posture, into a perfectly upright one, with a deep sigh. With this in my mind, I tried the other, but he immediately leaned forward, his face assumed an expression of horror, and he screamed out that he was falling into a bottomless abyss. Both manifestations belong to

the faculty, but most certainly neither was expected by me. When I tried, in the second case, the organ of Size, the subject instantly spoke of an elephant, 40 feet high, which he saw, "a big black beastie," as he, being an Aberdonian, called it at first, with that intense delight in diminutive terms, which characterises the natives of Bon Accord. I had formerly seen the same faculty manifested in the form of the perception of vast distance, one of its functions being to observe distance, and was expecting that, rather than the "beastie." I might give other examples, but I refrain.

Fourthly: when I tried the combination of two or more organs, touched at once, combined manifestations came out, as quickly as the single ones, and before I could even conjecture what was likely to ensue. Thus, when I touched Acquisitiveness and Benevolence, at once, in a subject in whom both came out well separately, he began discoursing to an imaginary beggar, with his hand in his pocket, which however he could not prevail on himself to extract from thence, concerning the duty of assisting the poor, by good advice, and by taking trouble about them, rather than by giving money. In another subject, I obtained, accidentally, a very fine combination, indicating at the same time, that the excitement produced by touch lasts for a certain time, which is longer in some cases than in others. When Veneration was excited, the subject exhibited a beautiful picture of devotion. He knelt and prayed, with a fervour and intensity of expression which it would be difficult to surpass. Humility was intensely predominant in his gesture. When

Self-esteem was touched, the organ being large, he exhibited pride and hauteur to a most ludicrous degree, and this faculty was kept excited for a time. At this moment a gentleman entered the room, who anxiously desired to witness the manifestation of humble devotion. I therefore touched Veneration, being firmly convinced that I should obtain, as I had frequently done, the former result; but I was disappointed. Devotion indeed came out, but with a totally different character. Instead of kneeling, he stood erect, and his prayer began; "O Lord! I thank thee that thou hast made me so much superior to all other men in knowledge of thee," &c. The tone of voice was no longer humble, and in short, an artist, wishing to paint a picture of the Pharisee in the temple, and the Publican afar off, would have found this man, in his last state, a perfect model for the former; in his first, an equally perfect study for the latter. I have seen many other instances of combined manifestations, where I knew not what to expect.

From the above considerations I think it is evident, that there are cases, in which Sympathy and Will do not suffice for the explanation, and where nothing but the admission of the phrenological organs, and of the influence of the operator on these by contact, can explain the results obtained.

7. I have seen cases, in which I could easily, by touch, excite some organs, but not others, which in other cases I could easily bring into action. In one case, where the organ of caution could not be excited, my hand happened to touch that of Secretiveness, lying just below it, unknown to me. Instantly a

bystander said, "Look! look! what is she doing?" and I saw her secreting under her shawl, some small object taken very cunningly from the table. I was thinking of and desiring a manifestation of fear or of terror.

8. Lastly, I have observed, that in some persons, in their ordinary state, certain faculties not only become unusually active, but are easily excitable by touching their organs. A lady mentioned to me that she was annoyed with spectral illusions, which indicated morbid activity of Form, Colour, and other perceptive faculties. I tried the effect of touching, in succession, all the perceptive organs. Those of Form, Colour, Size, Order, and Number, all responded to the touch, and exhibited beautiful objects of many kinds, singly, or in vast numbers; grouped in disorder, or symmetrically arranged; grey, or splendid in varied hues; and extending to infinite distance, and small or large, according to the organs touched. When Weight was touched, she felt as in a bad dream, as if falling from a precipice, or the ground falling away from her feet.

This case confirms that theory of spectral illusions, which refers some of them to morbid excitement of the perceptive organ, which, however, does not explain all spectral appearances.

On the whole, we must, I think, admit that in the magnetic sleep, and in susceptible subjects, the mental faculties may be really excited to action by touching, or pointing at, their organs, as well as by the will of the operator. See Part II.

The next subject to which I wish to direct your attention, is the fact, that the lower animals are susceptible of the magnetic influence. This has been often observed, and it is important, as excluding the action of the imagination, as well as the idea of collusion, and leading to the conclusion that a real influence exists, which passes from the operator to the subject.

1. There is reason to believe that the celebrated horse-tamer, and others who were in the habit of subduing unbroken or savage animals, have used, perhaps without knowing it, some magnetic process. The great Irish horse-tamer is said to have shut himself up for a short time with the horse, and at the end of the time to have produced him tamed. He evidently had a secret, and it would appear that it must have been very simple, or he would not have been so fearful of its being discovered. It is said, however, that either he, or other tamers, breathed into the animal's nostrils, and certainly this process has been found very powerful by some who have tried it. Now, we know that breathing is one of the processes adopted in Animal Magnetism, and there is reason to believe, that the breath is strongly charged with the influence. The influence of the human eye on the lower animals is a familiar fact, and a great part, if not the whole of the feats of Van Amburgh, and others who subdue lions and tigers, depends on the use of the eye. They never, if they can help it, especially in the case of very fierce animals, withdraw their fixed gaze, and so long as that is kept up, and the eye of the animal is fascinated in this way, so long does he attempt nothing against

his subducr. It is well known, however, that it is often dangerous to relax the steadiness of the gaze, or to turn away the eye. Now gazing is an extremely powerful means of magnetising, so much so, that in my experience, I always begin, in a new case, by gazing steadily for five or ten minutes into the eyes of the subject. Mr. Lewis, whose power is so remarkable, operates chiefly by gazing, and those who have seen him operate, can readily understand the fascination of the eye, when used with so intense a power of concentration as is found in Mr. Lewis. Within these few days, Mr. Lewis easily and completely magnetised a cat, in the presence of several persons. A case was lately published in the Zoist, in which the Duke of Marlborough magnetised a very fierce dog by gazing alone.

Miss Martineau has also recently published a case, in which she not only magnetised a cow, suffering from acute disease, but cured the animal by magnetic treatment.

It would appear that the lower animals, being in a more natural state than civilised man, are generally, perhaps always, susceptible to magnetic influence, as man, in his natural state, probably is also. Experiments on this subject would certainly yield very interesting results.

2. Not only are the lower animals susceptible of the human magnetic influence, but they can exert a similar influence on each other. The power of the snake to fascinate birds by gazing, is pure Animal Magnetism. Not only is this fact daily observed in America, but snakes are very often seen to fascinate larger animals, such as the domestic cat, and even

at incredible distances. Mr. Lewis informs me that he has often seen this. The cat becomes strangely agitated, when those who observe it see no snake; but a snake is always found on looking for it, with its eyes fixed on the cat. The latter is compelled to move towards the reptile, and after a time, falls down, apparently unconscious, and quite helpless, unable to use its limbs, when, if not rescued, it falls an easy prey to the snake. It is also observed, that when the snake is frightened away, or killed, and its gaze suddenly removed, the cat, in some instances, instantly dies. This Mr. Lewis has seen. This reminds us of the facts formerly mentioned, in regard to the magnetic trance, or extasis, which may pass into death, and in which it is sometimes difficult for the magnetiser to restore full life.

3. There would appear to exist, among the lower animals, some means of communication unknown to us. This has been observed in all animals, and is usually ascribed to Instinct. But what is Instinct? This is merely giving the fact a name, not explaining its nature. In the dog, this peculiar sagacity has been much noticed, because the dog is so much in contact with man; but there is hardly an animal which does not exhibit it, and in regard to which it has not been recorded. The courts of justice and punishments of rooks, the movements of birds of passage, and hundreds of analogous facts, point to some peculiar influence. How does a dog trace, not only his master, but also any thing which his master has touched, and commands him to seek, even although it be concealed? How does a dog, carried to a distance by sea, or in a bag, find his

way home by the direct route? Who can explain the well-attested fact, that a Scotch terrier, having been taken to England, and there cruelly mangled by a large dog, not only found his way home, but immediately again departed for the scene of his ill-usage, not, however alone, but with a companion, an old friend, in the shape of a large dog, who, when they arrived at their destination, assisted him to worry his tormentor? If we ascribe to the scent, the dog's power to trace his master, the degree of scent required is so great, that it amounts to a new sense; for he will, after long continement, often go to where he last saw his master, and not finding him there, will yet trace him, through many places, till he find him. We cannot suppose ordinary scent here to be the agent.

I am rather inclined to ascribe many of the marvels of Instinct to magnetic sympathy, which there is reason to believe is very active and powerful in animals. We know that animals, of different *genera*, and even classes or orders, often exhibit an attachment very similar to that sometimes observed between a magnetiser and his subject; and they also shew very unaccountable antipathies, both to men and animals.

It has lately been stated, by M. Allix, on the authority of M. Benoit in Paris, and of another discoverer, (also, I believe, a Frenchman, who is now in America,) both of whom, during the last ten years, have been employed in working out the discovery, which they had severally and independently made, although they are now associated to work it out, that this magnetic sympathy is remarkably de-

veloped in snails; that these animals, after having once been in communication or in contact, continue ever after to sympathise, no matter at what distance they may be. And it has been proposed to found, on this fact, a mode of communication between the most distant places. Nay, M. Allix describes, with care and judgment, experiments made in his presence, in which, the time having of course been fixed beforehand, words, spelled in Paris by M. Benoit, and also by M. Allix himself, were instantly read in America, and as instantly replied to, by words spelled there, and read in Paris. All this was done by means of snails, and although the full details of the apparatus employed, and of all the processes necessary to ensure success, have not yet been published, yet the account given by M. Allix, and also by M. Benoit, goes so far as to enable us to conceive the principle made use of.

It would appear that every letter has a snail belonging to it in Paris, while in America, each letter has also a snail, sympathetic with that of the same letter in Paris, the two snails of each letter having been at some period, and by some process, brought into full sympathy, and then separated and marked. There is, of course, a stock of spare snails for each letter, in case of accident, but it is found that these animals will live for a year without food, should that be necessary. When a word is to be spelled in Paris, the snail belonging to the first letter is brought by some galvanic apparatus, not yet fully described, into a state of disturbance, with which his fellow in America sympathises. But this requires to be ascertained; which is done by approaching,

in America, to all the snails successively, a testing apparatus, not described, which however includes a snail. On the approach of this, the snail whose fellow in Paris has been acted on, exhibits some symptom, which is not exhibited by any other, and the corresponding letter is noted down. This is done with each letter, and thus the word is finally spelled.

Now all this may appear, at first sight, very absurd and ridiculous. I confess it appeared so to me, when I first heard of it. But when I recollected all I had seen of sympathy in man, all that was known about sympathy in the lower animals, and when I read the account given by M. Allix, a gentleman well versed in science, of the successful experiments at which he had assisted, I perceived that the only difficulty lay in admitting the fact of the extraordinary sympathy of snails, and that, this being granted, all the rest was not only possible but easy. Now, I know nothing whatever about the habits of snails; and surely I am not entitled to reject facts, thus attested, without some investigation into them. I cannot say that the alleged sympathy is impossible. But an investigation into the matter, so long as the full details of the experiments made by the discoverers are not published, is certain to be a laborious task, and probably a fruitless one. It cost them a long time to ascertain the facts, and they have been, for ten years, engaged in bringing their discovery into a practical form. Till the promised publication appears, we can only admit the possibility of the thing, and wait for the explanation, which shall enable us to verify it for ourselves. It

will certainly be very remarkable, if a snail telegraph should come into action, which, in spite of the proverbial slowness of the animal concerned, should rival in rapidity the electric telegraph, and surpass it in security, inasmuch as there are no wires to be cut by an enemy, besides being infinitely less costly, since no solid, tangible means of communication are required, and all that is needed is the apparatus at either end of the line, and the properly prepared snails.

It appears from the paper of M. Allix, that even this astounding novelty is not new. At least, it would seem, that a long time ago, I cannot fix the period, a secret mode of correspondence was devised, intended chiefly for communications with a beleaguered fortress, in which it is believed that animal sympathy played the leading part.

LETTER XII.

In this Letter, I shall proceed to mention, in a very general way, the action, on the human system, of inanimate objects, such as magnets, crystals, &c. It is the less necessary to dwell at length on this subject, as Baron von Reichenbach's Researches on Magnetism, (a translation of which I published, in so far as they have appeared in Germany, in the month of May 1850, having previously given, in 1846, an Abstract of Part I.) contain the results of the only truly scientific investigation which has yet been made on that point. It is true that we only possess, at present, a part of these admirable researches, which were continued, with great labour and astonishing perseverance, for five years. The Baron, during that time, collected full materials for a work on the numerous branches of the subject investigated by him; but he has not, as yet, been able to publish more than a part, sufficient, however, to make us eager to obtain the remainder. The labour and time required for arranging and publishing the details of so many investigations, made on upwards of 100 different persons, is very great, and the remainder of the work can only appear gradually, as it is brought into a state fit for publication.

In Part I. however, we have a general summary of the whole investigation, and it is to that that we

must refer for the facts which have been ascertained on this matter.

1. Mesmer observed the effects, not only of magnets, but of other things, on the human body; but he seems to have been, and his followers certainly were, in too great a hurry to apply the power he had observed to profitable purposes, and to the cure of disease, so that they made no thorough or scientific examination of it; and the whole subject fell into discredit.

Nevertheless, it now appears, that the fundamental facts are true. Magnets do act on the human body. When passes are made with them, the same sensations are experienced, as when the operator uses his hand. Here, no doubt, the influence of the hand is combined with that of the magnet; but, by using the magnet without the hand of the operator, or in the hand of a person whose hand, by itself, has no perceptible effect, it is ascertained that the magnet does exert an influence identical with that exerted by the human body.

This influence may go so far as to produce, even at a great distance, unconsciousness, as well as the true magnetic sleep, and in highly susceptible cases, even cataleptic rigidity and convulsions. In one such case, mentioned by Reichenbach, a large magnet, being disarmed at the greatest distance permitted by the room, instantly struck the patient into complete rigidity and unconsciousness. But Reichenbach has also shown that a large number of perfectly healthy persons are sensitive to the influence from the magnet. This sensitiveness is not a morbid condition, and is found, in different degrees, in one

person out of three, on an average, of healthy and diseased people.

2. This influence is conducted, or passes, through all matter, differing in this from the electrical influence, which cannot pass, for example, through glass or resin, but passes easily through metals.

3. Like electricity and ordinary magnetism, it is polar in its distribution. In the magnet, this influence, which Reichenbach has named Odyle, is associated with Ferro-Magnetism, that power by which the suspended needle points to the north, and by which the magnet attracts iron filings. But it is found, as we shall see, unconnected with ferro-magnetism, as in crystals, or in the human body. But wherever it appears, that is, whether in magnets, in crystals, or in the human body, it is polar, like ferro-magnetism; that is, there is a difference in its manifestations at the two ends or poles of the magnet or other body possessing it. It occurs, also, in amorphous matter, &c. without distinct polarity.

4. The odylic influence is characterised, in its flow out of one body towards all others, for, like heat, light, and electricity, it is sent forth in all directions, by its emanations being luminous, that is, to sensitive persons, in the dark. The light is very faint, so as generally to be overpowered by the faintest glimmer of ordinary light, although very sensitive persons, and most persons when in the magnetic sleep, can see it in day-light. It presents the rainbow colours, but at the northward pole of magnets the blue, at the southward the red predominates. For a multitude of very interesting details on the

odylic light of magnets, I refer to the work of Reichenbach already mentioned, Part II.

5. Not only is the odylic influence found in magnets, but also in crystals. All bodies, when in distinct and large crystals, possess it, and exhibit, to the sensitive, the same or analogous luminous emanations, often of great beauty. Crystals are also odylically polar, and produce, though less powerfully, the same effects as magnets, or as the human hand.

6. The human body is found to possess the same influence, and to produce the same effects on the sensitive, as magnets do. I have already spoken of the light seen, by persons in the magnetic sleep, to issue from the tips of the operator's fingers. This is odylic light, which is seen by the sensitive, at least in the dark, without their being in the magnetic sleep. The hands are oppositely polar; and the head, eyes and mouth are also foci where the odylic influence appears to be concentrated. This is the reason why passes with the hands, and gazing, are the most powerful means of magnetising.

7. Besides the sources of odyle above mentioned, Reichenbach has shown, that it is present in all material substances, though generally in a less degree than in magnets or crystals. He has found it to be developed by heat, light, electricity, common or galvanic, friction, and every species of chemical action, such as combustion, the solution of a metal or of an alkali in an acid, respiration, and the changes going on in the animal body generally. This explains why the human or animal body is so plentiful a

source of odyle. He has also found it in plants; and has detected its presence in the light of the sun, moon, and stars.

8. Another important observation is, that the human body is strongly influenced by the magnetism of the earth. Many very sensitive persons cannot sleep unless their bed lies in a plane parallel to the magnetic meridian, with the head towards the north. I have had opportunities of seeing several, and hearing of many more, persons who experience this; and many of them had observed it, without being able to account for it, long before Reichenbach's experiments were made. It appears extremely probable, that some diseases may be more easily cured when this position of the bed is observed. To some patients, the position, at right angles to it, is quite intolerable, and this has been noticed long ago, but ascribed to fancy or idiosyncrasy alone.

It is also found that people are more readily magnetised when they sit, with the head towards the north, the face turned, and the feet extended towards the south, than in any other position. I have myself repeatedly experienced this, and probably, if observed, it will be found to be a general fact, although many are easily enough magnetised in any position. Reichenbach has also found, that to see the odylic light, for example, best, the subject should be in the north and south position, with the head towards the north.

9. Reichenbach has also observed many very curious facts concerning the distribution of the magnetic or odylic influence in the body, at different hours, and before or after meals. On waking in the morning, or rather with sunrise, it begins to rise,

sinks a little before breakfast, from the effect of hunger, then rises steadily, with a sudden increase at dinner-time, continuing to rise till the evening, or after sunset, when it begins to fall, and falls during the night, till before sunrise it is at the lowest ebb. For many curious and interesting details on this point, and for the application of these facts to the due regulation of our mode of life, with a view to the preservation of health, I refer to the work of Reichenbach, so often mentioned.

10. In all these researches, odyle appeared to be polar; and the negative and positive, northward or southward poles of any object possessing the odylic force, such as a magnet, a crystal, the human body, of which the hands are the chief poles, always produced peculiar effects. The negative or northward pole caused a grateful coolness, and gave out light in which blue predominated. The sensation caused by the positive or southward pole was a disagreeable warmth, and in its light red prevailed. The right hand is negative and cool, the left positive and warm. The sun's rays are negative, and cause to sensitives a strong but delightful coolness. Nay a hot stove caused, to the very sensitive, until they came so near as to be affected by the radiated heat, a cold feeling amounting to that of frost, due to its negative odylic emanations; and in some, the numerous tapers in a Roman Catholic church caused not only cold, but fainting. The moon, on the contrary, is odylically positive, and her rays excite a feeling of warmth in the sensitive. All the planets, which, like the moon, shine by reflected light, are, like her, odylically positive.

11. In short, odyle is universally diffused throughout the material universe, and in this respect, it agrees with heat, light, and electricity. By a laborious and beautiful investigation, Reichenbach has, in my opinion, demonstrated the existence of a force, influence, or imponderable fluid, whatever name be given to it, which is distinct from all the known forces, influences, or imponderable fluids, such as heat, light, electricity, magnetism, and from the attractions, such as gravitation or chemical attraction. But it is highly analogous to the other imponderables, and, as we have seen, is found associated with them. All of them may possibly be hereafter reduced to one primary force, but in the meantime odyle must be distinguished from the rest, just as heat, light, and electricity are from each other.

Although Reichenbach has not made his experiments with artificially magnetised persons, nor on those in the magnetic sleep, or the state of artificial somnambulism, yet he has observed, that persons who are subject to spontaneous somnambulism are almost always very sensitive when in their ordinary state, and that when they fall into somnambulism, their sensitiveness is greatly increased. Now we know that persons in artificial somnambulism or magnetic sleep are also highly sensitive, so that they see the odylic light from the hand or from other objects, even in day-light.

12. Hence it is hardly to be doubted that the odylic influence, which exists in magnets and in the hand, and which in magnets produces the sensations formerly described, and even the magnetic sleep, is identical with the magnetic influence of the hand,

which is usually employed to produce the effects of Animal Magnetism.

Thus, when Mesmer spoke of an influence from magnets, and of a magnetic fluid, as producing these effects, he was right, in so far, at least, as the existence of the influence is concerned; which, if not a fluid, is as much entitled to the name as the electric fluid. But he was wrong in supposing it to be identical with ferro-magnetism, with which it is only associated. The mesmeric *baquet* was merely a mixture of all sorts of things, which, giving rise to a slow chemical action, furnished a slow but constant current of odylic, or magnetic influence.

We may therefore, for the present, safely assume the odyle of Reichenbach, discovered by a totally different and independent train of researches, as being the influence or cause to which are due the effects of Animal Magnetism, as above described. The coincidence of the two modes of investigation in this great point, of the existence of an influence, which may be exerted, or pass, from one individual to another, is the best guarantee for the accuracy of both.

We can no longer have a difficulty in conceiving how a susceptible person may be thrown into somnambulism by the influence of another, even without contact. If a magnet can do this, why may not the hand, which has been shown to possess the very same influence as the magnet? It appears to me, that the laborious and truly scientific researches of Reichenbach have for ever settled the question as to the existence of an external and universally diffused influence, different from all known influences, al-

though closely allied with and analogous to several of them, and which is capable of producing the effects of Animal Magnetism.

13. I have, with very imperfect means and very limited leisure, repeated many of Reichenbach's experiments, on magnets, crystals, chemical action, and the human hand, on sensitive persons in the ordinary waking state. And in every such case, with great variations in degree, I have found his statements and descriptions rigorously exact. I have also been informed, by many friends, as well as by many persons unknown to me personally, who have repeated some of these experiments, chiefly those with small magnets and crystals, that their experience, in every point observed by them, confirms the statements of the Baron. Sensitive persons are easily found, if we only look for them, and, according to my own observation, they are not less frequent here than he found them to be in Vienna.

I would here, in recommending the repetition and prosecution of these attractive researches, by enquirers possessing the leisure which is necessary, urge on them the absolute necessity of attending to the conditions minutely laid down by Reichenbach. In order to see the odylic light, for example, not only must the person be sensitive, but the darkness must be absolute, and the sensitive should remain in it for an hour or two, before we can expect the eye to be fully awake to the faint but beautiful luminous emanations of magnets, crystals, the hand, &c. And after the observer and his subject or subjects have entered the darkened chamber, not the smallest gleam of light, even of the dullest daylight or of a

candle, must be allowed to enter at chink or cranny, door or window. No one should come in or go out during the experiment; for if the door be opened, the admission, for an instant, of light from the next room, blinds the subject, unless of the highest order of sensitives, which is rare, for half an hour, an hour, or even longer, to the feeble beams of odylic light. Another essential precaution is, that no one should be close to the subject or to the object observed. The approach even of the observer often extinguishes the light, visible but a moment before, by changing the odylic state of the magnet, &c., as well as that of the subject himself. Unless all these and other precautions are attended to, failure is the result.

14. Before passing on to the next point to be discussed, I would here refer to two beautiful applications of Reichenbach's discoveries.—First, since all chemical action is attended with the emission of odylic light as well as odylic influence, the changes which take place in dead bodies by decay, which are chemical, are sources of odylic light, just as are the changes in the living body, respiration, digestion, &c. &c. Hence sensitive persons see luminous appearances over graves, especially over recent graves. There will be found in the work of Reichenbach several most interesting and instructive cases of this fact, and thus we find, that science, with her torch, dissipates the shades of superstition. Corpse-lights exist, but they are not supernatural; neither are those, who habitually see them, what we call in Scotland "uncanny." The lights are perfectly natural and harmless; and the seers are only sensi-

tive persons. I have been informed of several such cases, in which these lights are always seen at night (if dark) over church-yard graves or burying-vaults, and in which the observation dates many years before Reichenbach made his investigations.

Secondly: As magnets emit beautiful odylic light, so the earth, which is a vast magnet, emits its odylic light; which, in consequence of the great size and enormous power of the magnet concerned, becomes visible to all eyes, perhaps more vividly to the sensitive; but this is not easy to ascertain. This is not a mere hypothesis. It is supported by a series of the most beautiful experiments with which I am acquainted. Reichenbach converted a large iron globe, two or three feet in diameter, into a powerful temporary magnet, by causing an electric current to traverse a wire coiled round a bar of iron passing from pole to pole of the sphere. When the globe was suspended in the air, in an absolutely dark room, the sensitives saw the odylic light in the most exquisite beauty, and with all the peculiar characters of the Aurora Borealis and the Aurora Australis. At each pole appeared a wide circle of light, more blue at the northward, more red at the southward pole, but at both with all the rainbow hues. The equator was marked by a luminous belt, towards which, on or close above the surface of the sphere, lines of light constantly streamed from the polar circles. In the polar circles, as well as in the streaming lines, the colours were arranged so that red predominated in one quarter, the south, blue in the opposite, yellow in the west, and opposite to it, grey, or the

absence of colour, while, as in all the odylic rainbows, a narrow stripe of red appeared near the grey, at the end of the iris most remote from the great mass of red,—a most beautiful confirmation of Sir David Brewster's analysis of the spectrum. The delicate streaming lines or threads of light passed by insensible gradations from one colour to the other, so that any two contiguous lines appeared to have the same colour, yet, on looking a little further on, the colour gradually changed, and thus the whole of the rainbow hues appeared in their order, red, orange, yellow, green, blue, indigo, violet, and last of all the small red stripe, and the grey. But the passage from red to orange, or from orange to yellow, &c., was not sudden, but slow and gradual, so that all the intermediate tints were seen. Nor was this all, for in the air, above each pole, appeared a splendid crown, or umbel of light, more blue at the northward, more red at the southward, but exhibiting also all the colours, and sending towards the equator splendid streamers of many-coloured light, dancing and leaping, lengthening and shortening, just as the finest northern streamers do, to the delighted eye of the observer. I cannot here enter into a full description of this artificial Aurora, the first ever produced; but I may record my conviction, that this experiment gives, to that theory which regards the Aurora as odylic light, a degree of probability far greater than attaches to any other theory of that phenomenon. I may observe also, that the Aurora does not cease to be a magnetic phenomenon; and that it should affect the needle is to be expected,

since, in magnets, odylic influence and odylic light are found associated with the ferro-magnetic influence.

15. It still remains for me to speak of a class of facts, which has not yet been alluded to. I mean, the power which we possess of communicating, to certain objects, the magnetic influence. Mesmer spoke of magnetised water; but this idea was scouted and rejected as absurd. But every one who has studied Animal Magnetism, and tried the experiment, knows, that water may be so charged with vital magnetism, (with odyle,) that a person in the magnetic sleep, without the slightest knowledge that the experiment is made or intended, instantly and infallibly distinguishes such water from that not magnetised. It is generally described as having a peculiar taste, not easily defined, and as producing internal warmth when swallowed, and these peculiarities are very strongly marked. Some subjects describe it as vapid and tasteless, like rain, or distilled water, whereas the same water, if not magnetised, has to them (if it be good spring water,) its usual agreeable sharpness. Of the fact, which I have often tested, there can be no doubt.

This effect may be produced either by the hand, in which case, while the vessel is held resting on the left palm, and grasped by the fingers of the left hand, circular passes are made above it with the right hand, or the fingers of the right hand are held with their points close to the surface of the water, or by magnets, held in the same way, or by crystals.

Reichenbach has shewn, that sensitive persons, even when not in the magnetic sleep, often readily

distinguish magnetised water from ordinary water. The effect, in all cases, lasts only for a certain time, which may extend, when the charge is strong, to a good many hours.

Magnetised water, as I have seen, will often cause the magnetic sleep, in persons who have been, on former occasions, put to sleep by the operator in the usual way. I have seen it also produce natural sleep, in excitable persons, not formerly magnetised, and sometimes the sleep has taken place instantly on swallowing the water, and has been sound and refreshing. It is indeed possible, that it may have been magnetic sleep, at least in some of these persons; but as the object was to produce sleep in those who were restless, no experiments were tried.

Not only water, but any other body, as has been shown by Reichenbach, may be charged with the influence; and it is not uncommon for the magnetic sleep to be produced, in the absence of the operator, by an object thus charged and sent by him to his patient. The patient will easily detect the attempt to impose on him by an object not charged; at least in many cases, just as he knows magnetised from unmagnetised water.

I now come to another matter; namely, the applications which may be made of the facts hitherto noticed. And here I would again urge on your attention the consideration, that it is no argument against the study of a fact, or of a series of facts, to say, that it is useless, and nothing more than a mere curiosity of science. There is no such thing as a mere curiosity of science; that is, there is

nothing of which it can be said that it may not, at a moment's notice, become useful, either in reference to some other scientific matter, or in its practical application to the purposes of ordinary life or of the arts. I have already given many instances of this, and one of these was the sudden application, to a most important practical purpose, the alleviation of pain, of a substance long regarded as a scientific curiosity, of no value whatever, namely Chloroform. The same substance supplies us with the example of the application of a discovery to the improvement of the method of investigating another branch of science, which, in its turn, may bear rich fruits of practical utility, especially in reference to the cure of disease; and to the investigation, again, of another subject, the laws of the nervous system, or of the vital principle.

Every one knows that many important points in physiology have been ascertained by experiments on living animals, the cruelty of which, in most minds, so far exceeded any possible benefit to be derived from them, that they were only undertaken by a few of stronger nerves, and less sensitive to the sufferings of the dumb victims to science, than most people are. Now, by the use of chloroform, all conceivable experiments on living animals may be at once divested of pain. The animals will not suffer, and if their lives are sacrificed, it will be with less suffering than when they die to furnish our tables, or to supply us with sport. No one need now recoil from such experiments; they will be prosecuted with greater success, because there will be no writhings, no struggles, no cries, to in-

terrupt or dismay the experimenter, whose mind, free from the reproach of his own conscience for cruelty, will be far better fitted to discern the truth. Such is the second, possibly in its consequences to mankind the most important, application of Chloroform. And more remain behind.

1. In like manner, if Animal Magnetism had never yet been applied to any useful purpose, this, so far from being a reason for neglecting it, would furnish the strongest reason why it should be more diligently studied, since it is only by a knowledge of all the properties which can be ascertained to belong to any agent, that we can hope to find useful applications of it. It was because the discoverers of Chloroform confined their observations to its physical and chemical properties alone, or rather to some of these, and neglected to try its action on the system when inhaled, that it continued so long useless.

But Animal Magnetism, in point of fact, already presents many useful applications. It has been, and daily is, used to produce insensibility to pain, in surgical operations. It is used, with very great success, to relieve rheumatic and neuralgic pains. Many cases of severe neuralgia, but not all, yield to its use. It daily removes headaches, and produces refreshing sleep in persons who have long suffered from wakefulness. It relieves, nay, with perseverance it often cures, many diseases of the nervous system, such as paralysis, hysteria, epilepsy, catalepsy, and chorea, or St. Vitus' Dance. And all this, from its direct and powerful action on the nervous system, might be anticipated.

2. The effects of Animal Magnetism, however, are not confined to such cases. It acts on the general health, doubtless through the nervous system, in such a way as to produce very often the most marked improvement, and in many instances to cause, sooner or later, old and very annoying complaints to disappear. Nay, cases occur, in which one operation, especially if it induce the sleep, will be followed by a rapid and permanent cure. This, it is true, is the exception; but, with patience and perseverance, even without ever producing the sleep, we may cure or relieve a large number of cases, provided they be not of that nature which precludes hope of amendment. An immense number of magnetic cures have been recorded, both by medical and non-medical operators, among them that of a well-marked case of cancer by Dr. Elliotson; and making every allowance for imperfect observation, and for the tendency to exaggerate the merit of any new method of treatment, no doubt can reasonably be entertained, that Animal Magnetism is a very powerful means of cure, and ought to be in the hands of every physician. The absurdity of the idea of an universal medicine, or panacea, is obvious; but that is no reason for rejecting a method which, in many cases, will prove of essential service, and which is not only manageable but safe; which, therefore, if it do no good, will at least, in good hands, do no harm.

I have had many opportunities of seeing the good effects of magnetism, even where the object has been only to study the phenomena. It daily happens that persons magnetised for that purpose, astonish and delight the operator, by telling him that, since

magnetism was used, they have got rid of some obstinate complaint; or that their general health and spirits are strikingly improved.

If it be said, that these effects are due to the imagination alone, I answer, that if so, they are not on that account unreal or imaginary; that it is then our duty to study the power of the imagination, and use it as a most powerful agent for good; that at all events, Animal Magnetism, in that case, has a very great action on the imagination, and is probably the best means of acting on it. But, in many cases, the imagination does not act, because it is not appealed to. Both subject and magnetiser are often taken by surprise, when they find that some distressing complaint, perhaps regarded as hopeless, but which neither of them had thought of curing, has been, as if by magic, relieved or cured.

I would particularly direct the attention of physicians to the value of Animal Magnetism, in reference to insanity, not only as regards treatment, but also for another reason.

There is no doubt that many persons who are subject to attacks of insanity, as in the case of other diseases of the nervous system, are very sensitive, and susceptible to magnetic or odylic influence. Hence we are prepared to find, as has been recorded in many instances, that magnetic treatment is sometimes effectual in insanity, where all means have failed. The treatment, and, above all, the moral management of the insane, has of late been greatly improved; and for the greater part of this improvement we are indebted to phrenology. Violence, restraint, and cruelty, are banished from our asylums,

by myself, when in an early and imperfect stage of lucidity, was asked by me to go to Aix-la-Chapelle, he never having left Scotland. He agreed, and after a very short, apparently an aerial voyage, said he was there. He was in a beautiful walk, bordered with trees, saw green turf, and the walk stretched on both sides, till lost, at either end, by a turning, not sharp, but gradual. This was evidently the boulevard. Another time, I specified the Friedrich Wilhelmsplatz, where he saw houses on one side, and at both ends, some much higher than others, the place itself of irregular oblong form, wider at one end than the other, and partly shrouded in a mist, of which he long complained; on the other side a long building, not a house. In the middle, a road, with small trees, having no branches till the stem rose rather higher than a man, and then a number, but the top obscured by mist. Another time, he saw the door of Nuellen's Hotel, large enough, he thought, to allow a carriage to enter, but not more, if that; people were going in and out; and a man stood at the door, with a white neckcloth and vest, and no hat; as he thought, a waiter. In the saloon, he saw tables, all brown, no one there. Another time, some tables were white, and people sat at them eating, while others moved about. According to the hours of experiment, he was most likely right both times, although their dinner hour differs so much from ours. One day, I sent him to Cologne. There he noticed, from a bird's-eye position, a large building, seen rather misty, but much higher than the houses. He got into a street near it, and described its long pointed windows, showing

with his fingers their form, and its buttresses, which he described, but could not name. In the street, he saw people, indistinctly, moving; but he saw, pretty clearly, one "old boy," as he called him, fat and comfortable, standing in his shop-door, and idling. He had no hat, and wore an apron. Mr. D. was much surprised, without any question being asked, at the fact that about half of the men he saw, both in Aix and Cologne, wore beards, and he described different fashions of beard and moustaches. One time, when I sent him to Bonn, he gave a beautiful account of the view from the hills to the west of it, of the town, and the Rhine, stretching out and winding through the plain, with the rising grounds on the other side, such as the Ennertz. But it was remarkable that he stoutly maintained, that the hill on which he stood was to the east of the town, the town to the east of the Rhine, between the hill and the river, and the Rhine running towards the south; whereas I knew every one of these directions to be reversed.

The same subject has often spontaneously visited other places, unknown to me, but has given such minute and graphic accounts of the localities, the people, houses, dress, occupations, and topography of these places, that I should recognise them at once, were I to see them. I intend to give, in Part II., some instances of this.

It often happens, that a clairvoyant, who can see and describe very well all that is in the same room, or the next room, or even in the same house, cannot thus travel to a distance, without passing into a new stage. This generally occurs spontaneously,

but may sometimes be effected by passes, or by the will of the operator.

The new or travelling stage, in such cases, is marked by peculiar characters. Thus, in one very fine case, which I had the opportunity of studying, the clairvoyante, in her first lucid state, could tell all that passed behind her, or in the next room, and could, by contact, perceive, and accurately describe, the state of body of other persons. She could hear, and she very readily answered, every question put to her by any one present, but could not go to a distant place. Yet, as I saw, she would often spontaneously pass from that state or stage into another, in which she was deaf to all sounds, even to the voice of her magnetiser, unless he spoke with his mouth touching the tips of the fingers of her right hand. Any one else might also converse with her in this way, but when first addressed, she invariably started. And now, not only could she go to a distance, and see very plainly what passed, but she was already in some distant place, and much occupied with it. She called this going away, or, when it was done by her magnetiser, being taken away, and when tired, would ask him to bring her back, which he did by some trifling manipulations. She then remembered (in her first state, to which she came back,) what she had seen on her travels. I shall have to return to this case hereafter, and some of her visions will also be given in Part II., in order not to interrupt the current of the description of the phenomena. I shall designate her as E.

7. Allied to the preceding manifestation, is that of seeing any person asked for, by the operator or

others. The sleeper, in certain stages, sees the person asked for, not in any locality, but, like himself, floating in air, or in space. He describes the figure, face, hair, complexion, eyes, gesture, dress, &c. with great accuracy, and that when the operator has never seen the individual described. In other stages, the sleeper sees the person in his house, or in the street, or in a road or walk, or at his occupation, whatever that may be. It may happen, that he is seen, either as he is at the moment, or as he has been at some former period. The clairvoyant generally expresses a decided liking or dislike for the person seen. If the person be at a great distance, and his actual locality not known to the enquirer, it may often be ascertained by the clairvoyant's description; and it is a very general remark, that clairvoyants have a great difficulty in naming persons or places known to them, and are often very averse to doing so, while they willingly describe them, and of course, in regard to unknown persons, places, and objects, we must be confined to description alone.

Experiments of this kind are among the most beautiful and interesting in Animal Magnetism. They may be varied in a thousand ways, and admit, very frequently, of the easiest and most complete verification. Some instances will be given in Part II.

8. Some clairvoyants possess the power of sympathizing with the absent or unknown persons seen and described by them, so as to read their thoughts, to know their past actions, at least in part, and even to perceive their intentions. E. often exhibits this power, and I shall have occasion to mention several

instances of it, both in some of the subsequent sections, and in Part II.

9. The powers mentioned in the two preceding sections, are not only exercised when the person asked for is named by the operator or other enquirer, but also, when some object, formerly in contact with the person, such as a ring, a piece of dress, a lock of hair, or even a letter, or piece of writing without the name, all information being withheld. This power is very highly developed in E., and I have very frequently tested it. A lock of hair, or the hand-writing of the person, the more recent the better, seem to answer best, and are, at least, the most convenient means for doing so. I shall give several instances in Part II., and I shall here describe her mode of proceeding, and the results, in a general form. She crushes the letter or envelope, or hair, in her hands, and if the person do not at once appear, she will often lay it on her head, on the upper part or coronal surface, and this she calls putting it straight before her eyes, which are closed. She then describes the person, and his occupation, which is often, not always, that of the moment of the experiment, sometimes that of the time when the letter was written, or of some former time. This must be attended to, or else E. may be supposed to fail, when, in truth, she succeeds perfectly; and she is one of those who cannot at all times distinguish the past from the present, in the images which present themselves, although she is often quite clear on this point. E. will often trace the history of the person for a considerable period, down to the present moment. This she did, for example, in the case of Mr. Willey, and of

another gentleman who had gone from Liverpool to California, and were then in San Francisco, most correctly, as attested by Mr. Willey, publicly, on his return to England. She has often done the same thing in other cases. (See Part II.) E. sympathizes to a remarkable extent with persons thus seen, so as to read their thoughts. But what is most remarkable, is this, that she holds conversations with them, asking questions, and receiving (of course inaudible) answers, as appears from her remarks, which are chiefly addressed, in an easy, familiar tone, to the individuals. She will often scold them, for example, because they have not written to their friends, and will listen to, and admit or reject their excuses. She maintains that she speaks *to* them, and that she can suggest thoughts or even dreams to their minds. Nay, she told one person, seen from his hand-writing, that at a certain period, when confined to bed from illness, he had had a vision of his wife coming to see him. This she spoke of, as if he had just informed her of it; and it appeared, subsequently, that he had such a vision as she described. She added numerous other details, for which I refer to Part II. She takes likings to some of her new acquaintances thus formed, and dislikings to others, and is much annoyed, and rendered angry, by any thing mean or bad. In one case, where she traced a stolen watch, and described the thief, who was not habitually such, she spoke to the thief of that thief's feelings, fears, and intentions, and scolded her severely for her theft and hypocrisy, stating that she was afraid of what she had done, and intended to return the watch, and say that she had found it.

"But you took it! you know you did!" said she with angry energy. Before the account of this sitting reached the proprietor of the watch, it had been returned by the person indicated, who said she had found it. (See Part II.) E. has frequently discovered lost and stolen property, when put in communication with it, or with its proprietor. She has also frequently discovered missing papers of value in the same way. Another clairvoyante lately recovered fifteen bales of cotton, which had been stolen from a ship in New Orleans, and traced it thence in another ship to Havre, where it was found; and the fact is attested by the captain of the former vessel, who thus escaped the loss of a large sum of money. I have myself tested E. with various hand-writings and other objects, and found her power to be most remarkable. For some details, see Part II.

10. Another very striking fact is, that some clairvoyants will accurately indicate the time of the places they thus mentally visit. E., who is one of these, does this with great accuracy. It is sometimes said by the clairvoyant to be done by observing the appearance and position of the sun, and is probably a guess, more or less accurate, as in the case of many of us in the ordinary state. But E. declares that she does it by reading the clocks of a place, or the watch of the individual seen by her. And it is found that she will give, for the same place, at any hour of the day, invariably the same difference of time, so that, where both watches are correct, the difference of longitude may be ascertained. For some very well-devised and satisfactory experiments, made with her at the request of my

honoured friend, Sir W. C. Trevelyan, on this point, I again refer to Part II.

11. Not only do clairvoyants see persons asked for, and such as are not asked for, but whose hair, writing, &c. are put into their hands, but they also see, in the same ways, persons who are no longer alive. Mr. D. has described to me, possibly by thought-reading, persons long dead, of whose death, and even of whose existence, he was not aware, when I have asked for them by name. They usually appeared to him as if alive, or, as he expressed it, *like us;* while he saw his own brother, dead five years, *not like us*, but quite different. E. has the same power of seeing dead people, but she also will not speak of them as dead; they are *shelled.* In one or two very curious experiments, she was, spontaneously, or by some obscure inducement, while on her way to visit, mentally, a lady in a distant town, led to enter another house, where she saw a lady, who turned out to be shelled, and rather frightened her at first, till she found that out. She is never frightened, nor are clairvoyants in general, by seeing those who are dead. They rather like to see them. Mr. D. delights in contemplating his dead brother, although he is moved and saddened at the sight. E. also likes to see shelled persons. Both instinctively feel a difference, but never use the word death or dead, and will use the most ingenious circumlocutions to avoid it, till they hit on some peculiar term.

12. Clairvoyants can also see, not only dead persons, but those of former ages, and the events in which they are concerned. I have heard of some

very striking instances of this, in reference to historical personages, which I may afterwards mention, and in which, all that could be verified was found to be correct. One clairvoyant, for example, traced the history of a ring for about 300 years, and was found to be accurate for 70 or 80 years back or more. The shelled lady, seen by E., as mentioned in the preceding paragraph, was in the costume, and the room had the furniture, of 280 to 300 years ago. She saw various events connected with this shelled lady, and when asked what she had died of, started back in surprise, and with a very significant gesture, said, that she died of having her head cut off. See Part II. I have some reason to think, that, by means of very lucid clairvoyants, many obscure points in history might be cleared up, and that, by the discovery of documentary evidence.

This power of seeing the past is truly remarkable, and deeply interesting. It would appear to indicate, that what has once existed, or happened, leaves a trace of some kind, perceptible to the inner vision and soul of man, when no longer obscured or overpowered by the coarser impressions conveyed to the sensorium by the external senses. This idea, which has often been entertained by philosophers and thinkers, we shall again refer to, in its proper place.

13. Another power, exhibited by the clairvoyant, is that of seeing the structure and interior of his own frame. The most eloquent descriptions ever given of the wonders of the human body, never produced half the effect on the mind which is caused by the simple, but graphic words of the clairvoyant, who is perhaps altogether ignorant of anatomy, and yet

sees, in all their beauty and marvellous perfection, the muscles, vessels, bones, nerves, glands, brain, lungs, and other viscera, and describes the minutest ramifications of nerves and vessels, with an accuracy surpassing that of the most skilful anatomist. He will trace any vessel or nerve in its most complex distribution; the whole, to him, is transparent, bathed in delicate light, and full of life and motion. Some, at first, are terrified on seeing these wonders, but soon learn to admire and delight in them. But it is only a certain proportion of clairvoyants who pass into that particular stage, and as experiments are most frequently made on the uneducated, or half educated, they are often at a loss for words to describe what they see. I cannot doubt that, when intelligent medical men shall be themselves rendered clairvoyant, some useful information will be derived from the exercise of this power.

It is easy to understand, that when the sleeper sees his frame in this perfect way, he can detect disorder and disorganisation in it. This, indeed, he very readily does, and his diagnosis is often confirmed by that of the physician who attends him when he is suffering from illness.

14. The clairvoyant, in some cases, possesses the same power in reference to the bodies of those *en rapport* with him. He describes their structure, and its derangements; and I have good reason to believe, that in some instances, when the disease is of an obscure nature, his diagnosis has proved, and has been acknowledged to be, correct.

The clairvoyant who possesses this power, can often exercise it at a distance, with the help of the

hair or of the hand-writing. I have seen it done both ways, and repeatedly with very great minuteness and accuracy. The observations of the clairvoyant have always corresponded to the opinion of the physician who knew and treated the case, but have often gone further, and in the subsequent opinion of the physician, correctly, in the cases I have studied.

I have already, in treating of sympathy, alluded to this, and stated my opinion, that the treatment recommended by the clairvoyant is almost always a reflection of that which he has himself experienced, or learned from some medical man. It has generally, in each prescribing clairvoyant, one unchanging character. It is homœopathic, or hydropathic, or mesmeric, &c. &c. But some clairvoyants do appear to have an instinctive power of selecting unknown remedies, although I have had no opportunities of seeing this done.

It is much to be regretted, that some persons, not at all qualified for the task, use genuine or possibly spurious clairvoyants, who are made to examine and prescribe, for the object, exclusively, of pecuniary profit to their employers. This ought to be discouraged; but on the other hand, where a well qualified medical man, of good character, is fortunate enough to meet with a good clairvoyant, he does rightly in availing himself of the power, to assist his diagnosis. I rejoice to know that this is done, in more than one instance, by medical gentlemen of character and standing.

I shall here close this Letter, and, in the next, I shall go on to some other phenomena, connected with the subject of direct or true clairvoyance.

LETTER VIII.

We now come to a part of the subject which, to some, is the most interesting; nay, which, in some minds, swallows up all the rest, so that when Animal Magnetism, or Mesmerism, but especially Clairvoyance, is spoken of, this phenomenon, namely, Clairvoyant Prevision, or the power of predicting future events, is alone understood.

I would, in the first place, remark, that whether Prevision exist or not, we have now what I consider sufficient evidence that clairvoyants do possess the power of seeing contemporary or present events, as well as that of seeing past events. And even if it should turn out, that all alleged cases of prevision are founded on some fallacy, this would not affect these other phenomena, which must rest on their own evidence. I premise this, because I have often heard the alleged impossibility of prevision, or its absence on a particular case, employed as an argument, or rather a proof, against the possibility of clairvoyant vision, introvision, and retrovision. Now, I cannot consent that these should be, in any way, made to depend on the other.

But, on the other hand, these things, vision, introvision, and retrovision, being, as I think, established as facts, though not explained or understood as occurring under any known laws, furnish undoubtedly an additional argument for the possibility

of prevision. If, in some way, to us at present unaccountable, present and past events are presented to the mind's eye, may not future events be also thus perceptible? If past occurrences leave a trace behind them, may not "coming events cast a shadow before?" If the latter is inconceivable, the former, had we not seen them, would be equally so, and, whether conceivable or not, the one is as easy, or rather as difficult, if not impossible, to explain as the other.

1. We have already seen, that many somnambulists can predict, to the second, how long they have to sleep, and they will do so, however often they may be asked, at different intervals of the same sleep, and always name the same minute. I do not mean to say that they are never wrong, for some known interferences may derange the phenomena, while some unknown ones seem also, at times, to operate. But in those who possess the power, failure is the exception. Thus, in a set of observations I made on this point in one case, where this power was early developed, out of thirty-five sittings, the time of waking was precisely predicted in thirty-one, in many of these three or four times, at different intervals; in all, more than once. Of the remaining four, in two, the time was not asked at all; in the other two, disturbance occurred, as I shall explain below.

The form of prediction varies. Some subjects name the hour and minute, usually by the watch of the operator, without, however, its being shewn to them; or by some clock, to which they are accustomed to refer. They say, for example, "I shall

sleep till eight," or, "I shall wake at thirty-four minutes past nine," &c. Others, among whom is the person referred to in the preceding paragraph, name the number of hours or minutes they have to sleep. That person, for example, would say, "I have fifty-three minutes to sleep;" (I never caused him to sleep more than an hour in these trials;) and, if I asked again, after twenty-one minutes by my watch, he would say, after a moment's attention, "I have still thirty-two minutes to sleep." When I again enquired, after an interval of fourteen-and-a-half minutes, he said, "I have to sleep eighteen minutes, no! only seventeen-and-a-half," and so on.

It would appear that these two modes of fixing the time of waking, depend on the form of that which presents itself to the interior vision. The former class see the hour on some imagined clock or watch, or possibly look by their lucidity at the house clock, or at the operator's watch. I know that some have said that they saw a watch or timepiece of some kind before them, when asked the question, and that some internal, inexplicable feeling, showed them the point at which the hands would be at the moment of their awaking. The individual above referred to, on the other hand, spontaneously told me of, and most minutely described, a sort of apparatus that enabled him to answer the question. He saw a kind of scale, or measuring rod, which accompanied him, and seemed to pass before his eyes, moving from left to right, slowly, so that while certain marks or divisions, at one time to the left of his eye, when they seemed to advance out of a dark cloud or mist, moved towards his eye, others came into view on

that part of the rod formerly shrouded from his sight. On the right, the portion of rod (the ends of which he never saw,) which had passed his eye, at a certain distance entered a similar cloud. He was very intelligent, and compared it to an endless revolving tape, of which only a small portion, and that straight, was at any one time visible to him, extending to a variable distance on each side of his eye, and constantly advancing. It had marks or divisions, representing minutes, and at every ten there was either a longer mark, or the mark was broader, so that he could instantly distinguish it, but he said this was not necessary. Indeed, I think he occasionally spoke as if the marks were all alike, and at all events he counted them by an instinctive and instantaneous process. He did not always notice this scale, that is, attend to it, while looking at other objects; but he had a sense of its constant presence, even when not attending to it. When asked how long he had to sleep, he had only to look, and there it was. There were *no numbers* on the scale, but he could always see as far as was required (in his case never more than sixty minutes or degrees of the scale, to the left of his eyes.) The degree right in front of his eye he knew to be that of the present minute, and a peculiar feeling, which he spontaneously compared to the conscience of right and wrong, told him, on looking towards the cloud on the left, the degree which, at waking, would be found opposite his eye. He was also quite sensible that the degrees to the right represented past minutes, as those to the left represented future minutes. He could apparently recognise, after it had passed on towards the right,

the degree which was present when he first fixed the time, and found it easiest to count how many degrees it had moved to the right, and deduct this number from that originally fixed, when he was again asked. But he could answer either way. The whole of this description was given, as nearly as possible in the words and order here set down; and I asked no questions until he had finished his account of it, which he had spontaneously offered to give me.

I should observe, that in about one-half of the trials made with him, I first commanded him to sleep 30, 40, 45, 50, 55, or 60 minutes; and in the remainder I allowed him, when first asked, to fix his own time, which he did instantly, by looking at his scale, and which was not copied from my experiments, inasmuch as he varied from 7 or 8 to 12, 14, 15, 20, 22, 34, 35, 40, 41, 43, 47, 50, and 52 minutes. One reason why he never exceeded the hour, any more than myself, was doubtless the fact, that our time, on both sides, was limited, and that he retained this impression in his sleep.

From the variation in the times fixed by himself from those fixed by me, and from his invariably, as he told me, looking first at his scale, before he could specify the time, I conclude, that the length of the sleep was not, in those instances in which he fixed it, the result of suggestion. But, granting that it was so, surely the fact, that he could see the moment fixed upon, when asked, visible as a future event, advancing to the present, and subsequently fading into the past, is truly remarkable. I am not aware that this curious phenomenon has been, in other

cases, so minutely enquired into. I had the great advantage of having a subject highly educated, of great natural ability, and able to express his feelings and observations in good and precise language. But I have no doubt, that if other cases were fully investigated, we should arrive at very interesting results in reference to this point.

In the two instances in which the prediction of the time of waking was not precisely fulfilled in this case, the subject slept about fifteen minutes longer than the allotted period. The first time, I observed some symptoms of change in his face and manner, but was not aware, till he awoke, that the time had been exceeded. Next day, I observed him more closely, and saw the same signs of something unusual. He became silent, and, after a time, told me, that he was in no place, but, as it were, in air, and then he said, he was in a different world,—not meaning by this, as I ascertained, more than that he was in a different country, and among strange people. He also saw better. At this time he was in a progressive state, the power of predicting the time of waking having appeared in him very early, before he saw plainly. This change occurred about seven or eight minutes before the time he had named for waking. He continued to describe the new scene for about fifteen minutes, which, as I was busy noting what he said, seemed to be a shorter time. All at once, he became again silent, and then spoke of the things he had been alluding to before the change. I then asked him how long he had to sleep, and he said seven minutes, which proved correct. Here, being in a progressive state, he had spontaneously

passed into another stage, the fifteen minutes passed in which did not count in his first state, but had been, as it were, interpolated. It is highly probable, that many instances of inaccuracy in the time fixed as the duration of the sleep, especially in the early stages, may admit of a similar explanation. I think it also very probable that, occasionally, the interference of a third party, especially if he should touch the sleeper, may derange the result, either by confusing his sensations, or by temporarily inducing a different stage of sleep.

2. The next form in which prevision appears, is that in which the somnambulist predicts changes in his own state of health. This, of course, is observed in those affected with diseases, and chiefly in such as suffer from attacks of a spasmodic nature, or from fits of neuralgic pain, migraine, fainting, &c. They will often, quite spontaneously, predict the precise time of one or more attacks; they will describe their intensity, and specify their duration; and they frequently do so long before their occurrence, so that the necessary precautions may be taken.

They further announce, and not unfrequently, especially when under magnetic treatment, that the first, second, third, or other attack, to take place on a certain day, at an hour and minute named, will be the last. And all these predictions are very frequently fulfilled, quite independently of any regularity, nay, along with the utmost irregularity, in the recurrence of the attacks. It is also to be observed, that the patients are very often, perhaps always, in perfect ignorance of their own prediction, having no recollection of what occurs in their sleep,

so that it is often difficult, without causing alarm, to keep them under our eyes, and within reach of assistance, when the predicted fit approaches. Such cases have been recorded, in great numbers, but I have no personal experience of them, my experiments having been chiefly made with healthy subjects.

3. The somnambulist often predicts, in his own case, the precise period when lucidity is to appear, or when it is to reach its highest degree. He says, on such a day, I shall be light, or I shall see, or I shall be able to see such a person, or such a place, or to fix the time when I shall become so, or the time when I shall have a fit. He will often prescribe the peculiar form of magnetisation, which will bring about the result, whether gazing, or laying the hand on the head, or passes downward in front, or behind, or passes round the head, or breathing over the head or forehead, or over the heart or epigastrium, or holding the hands, &c. He tells us, how many times he must be magnetised, and for how long each time. And when he predicts the result, and prescribes a method, it is generally, perhaps always, found that he is right.

In the case above referred to, when I asked the subject, who had begun to shew imperfect lucidity, but could predict the duration of his sleep, whether he should become lucid, he said he should; but must first be magnetised many times. When I enquired how many, he looked intently, and then said that he could not specify the number of times; that he saw the figures (Arabic) so dimly, that he could only say there were two of them, and that these were not only shrouded in a thick mist, of which at this pe-

riod and long after he bitterly complained, but were also in constant motion, so that he could not fix them. The next time I asked, he saw two figures, no longer obscured by mist, but of a red colour, dazzling his eyes, and whirling round with such rapidity, that he could only distinguish that the first of them was a 6 or a 9, and the second a 6, a 9, or possibly a 0. I had thus, at this period, the agreeable choice of the numbers 60, 66, 69, 90, 96, 99. This referred to his highest lucidity, but I soon found that he improved rapidly in clearness of vision, as far as his power extended, and that the high degree or stage to which he looked forward, was one in which he expected to possess powers at this time not observable at all. I shall give more details of this case, which is that already referred to as Mr. D., in Part II. Many instances of the same kind of prevision are on record, and while I write, I am awaiting, in the case of E. formerly mentioned, the fulfilment of a very remarkable prediction concerning a trance or extasis, the time of which she has fixed.

I should here add, that Mr. D., in his waking state, has no idea either of what he predicted as to his attaining a high lucidity, nor the slightest recollection of his remarkable scale of time, of which he will be informed, for the first time, by reading these letters. I believe that E. is equally unaware of having predicted a trance. And this happens generally, if not uniformly, in such cases.

4. The somnambulist will often predict the course of disease and its termination, in those persons with whom he is *en rapport*, or sympathy. This pheno-

menon has been frequently recorded, but I have not hitherto had an opportunity of personally examining or verifying it. I may allude, however, to one remarkable case of this kind, in which *Adèle*, the somnambulist of M. Cahagnet, predicted his death at the end of six years; and I am informed, on good authority, that he died at the time specified, from natural causes. There exists also a very striking case of a similar prediction, made by a sorceress or divineress in Venice, concerning the death, at different periods, fixed by her, of three gentlemen, friends, who together consulted her. They all died at the times predicted; one from an accident; the other from acute disease; and the last, who died of fever, was so far from labouring under the depressing influence of the prediction, that he was, not long before his death, full of his hopes of recovery, and of his plans for the enjoyment of fêtes about to occur. I would not allude to this case, were it not that I have it on the best authority, and that it must be regarded as perfectly attested. The divineress, it is in the highest degree probable, was in the state, either spontaneous or artificially produced, of waking clairvoyance.

Another case illustrates the power of predicting illness, and shews that clairvoyants do really perceive changes in the state of health of others, before the persons examined do so themselves. A gentleman, highly distinguished by his acquirements, his vast abilities, and his position, happened, when, as far as he knew, in perfect health, to visit a remarkable clairvoyant, who told him he felt a chill in his limbs, and a severe pain in his side. As he felt

nothing of the kind, he regarded the statement as a mere blunder. But not many hours after, he was attacked by violent pain in the side indicated, and soon afterwards felt a chill in his limbs; he then recollected that, just before seeing the clairvoyant, he had gone out in a biting wind, with very thin trowsers, and had felt much chilled at the time, but had forgotten the fact till he perceived the invasion of illness. It appears to me clear, that the clairvoyant here perceived a change in the part, and its nature, before it had advanced so far as to be sensible to the patient. And thus the acute observation of the present fact amounted to a prediction, unless we suppose that the future state of the patient appeared to the clairvoyant to be present, in which case it was a case of real prevision.

5. Other cases are recorded, and not unfrequently, in which the clairvoyant has predicted an accident which was to befal him, and perhaps to cause a fit of fainting or of epilepsy. This I have not seen, but it appears to be well authenticated, and is remarkable for the prevision of something external to the subject, and with which he has no direct sympathy, or means of communication, save the unknown or obscure one to which these phenomena are usually referred. The accident is often predicted vaguely as to its nature, but precisely as to time of occurrence, and the effects produced by it. It may be a fright from a rat or mouse, or other cause, or it may be a fall or stumble, &c.

6. In other cases, again, the clairvoyant is said to have accurately predicted events, altogether unconnected with himself. He has told the operator of a

letter to be received next day, or several days, or even weeks after, and the name of the writer, as well as the contents of his letter. I know of one very remarkable case, in which a clairvoyant, whom I afterwards saw, and found to possess considerable lucidity, (although he was, when I examined him, in a different, and lower stage of lucidity, which had spontaneously supervened,) predicted to his magnetiser the arrival of a letter from a distance, on a particular day, with other details of a private nature, which were found to be correct. Not having had personal experience of this form of prevision, I shall not dwell further upon it.

The same degree of prevision has been alleged, as occurring in reference, not only to letters, but to events of various kinds; but, for the reason above given, I shall not here enter into further details, as enough has been said to illustrate the nature of the alleged facts. And it appears to me, that as the facts of prevision, in regard to the duration of the sleep, to the course of the somnambulist's illness, or of his fits, and in regard also to the time when certain powers or stages of lucidity are to occur, must be admitted, we must pause before rejecting those phenomena of prevision, in reference to persons and things unconnected with the sleeper, which, often on the very same authority, and that good authority, are likewise recorded.

Those who have the opportunity, which I have not at present, should particularly investigate this part of the subject; and as cases of this kind, though somewhat less frequent than others, are yet said to occur pretty often, there is every reason to hope that

the question will, if this be done, be very soon and satisfactorily settled.

Does clairvoyance, using the term in a general sense, occur spontaneously? When we consider, that the state of natural or spontaneous somnambulism is, in all probability, or rather certainly, identical with the artificial magnetic sleep, we are prepared to expect that, as in some cases of the latter sympathy and clairvoyance occur, so also will these phenomena be sometimes present in the former. And when we further reflect, that sympathy and even clairvoyance may and do occur, when produced artificially, in the ordinary waking or conscious state, that is, in a state the consciousness of which is continuous with our ordinary consciousness, we may look for their occurrence, naturally, in the ordinary state. Indeed, as to sympathy, this is a well-known fact, although there is good reason to believe that the state of reverie or abstraction, as might be expected, is the most favourable to their production.

Now when we enquire, we find, that facts are known, and have been recorded, which prove the occurrence of spontaneous clairvoyance in reference to present or passing events. Every one has heard of such examples, which, however, are generally noticed as freaks of imagination and strange coincidences. If they be coincidences, they are indeed most strange, for the chances against them as such, must have been almost infinitely great.

I have been informed, on what I consider perfectly

good authority, of the following case, which is not generally known. A lady was subject, occasionally, not to illness, but to a certain state of mind, possibly connected with a tendency to reverie or abstraction, in which she became aware of what the persons she thought of were doing at the moment, even at very considerable distances. She did not know, at least so far as I am informed, any cause which produced this state. On one occasion, residing at some distance from town, she had, in this way, while fully awake, but late in the evening, a vision of her son's chambers in town, such as I believe she had often had before. She saw the porter of the chambers leave his own room, with a candle in one hand and a knife in the other, and proceed to her son's bed-room, which he entered softly, and, going to the bed-side, ascertained that his master was asleep. He then took from the clothes of that gentleman a key or set of keys, went to the other end of the room, opened a trunk or box, took out a pocket-book, and from it a £50 Bank of England note. The thief then returned to the bed, replaced the key, and once more looking, to ascertain that the sleeper still slept, retired to his own room. The lady was naturally much alarmed, and next day drove to town, and saw her son. Without letting him know her vision, she contrived to ascertain that he had placed in his box a bank-note for £50, and begged him to look whether it was still there. The note was gone; the lock uninjured. She now told her story, and after consultation with her son, who agreed with her that he could not, on this evidence, accuse any one of the theft, the note, the

number of which was known, was stopped at the bank, and the fact advertised. It was never presented for payment. The porter soon left the chambers, and there the matter would have ended; but some time afterwards he was taken up for some other robbery. And when his lodgings were searched, there was found the very identical note, rolled up hard into a small bulk, and at the bottom of the criminal's purse.

This remarkable vision was told me by a gentleman of great acquirements and of the highest character, who himself had it from the lady, and told me that I might entirely rely on its authenticity. It was no dream, but a waking vision. And had it been a dream, this would only prove that the clairvoyant state had this time occurred during sleep, which had often occurred in the waking state to the same lady. The fact would not be less striking nor less valuable. I shall return to this case.

I cannot entertain a doubt, that many dreams, which are found afterwards to have been true and exact, depend on the same cause; nay, I think it probable, *à priori*, that the state of spontaneous clairvoyance, like natural somnambulism, occurs much more frequently in the sleeping than in the waking state. We all know how heterogeneous dreams often are; but it is very far from being impossible, or even improbable, that, in certain persons, many of their dreams are the result of true clairvoyance. Baron von Reichenbach has observed, that not only those who walk in their sleep, but those who talk much in their sleep, are uniformly sensitive to the odylic influence; and we know that the highly sen-

sitive, in this sense, are found to be most easily thrown into magnetic sleep and clairvoyance.

The striking case of Zschokke, the celebrated and amiable Swiss novelist, proves that sympathetic retrovision is also a spontaneous occurrence. He frequently found himself, as he has described it in his works, possessed of a perfect memory of the past life of the person he was speaking to; and, on one occasion, he confounded a sceptic who defied him, by declaring to him certain passages of his past life, known to himself alone, and such as he could not have wished to be known to others. This was done in a large company.

With regard to clairvoyant prevision, I have already spoken of its occurrence in the Venetian sorceress, as possibly induced by artificial means. But I have no information on this point, and it is at least possible, that, in her case, it may have been spontaneous.

But there are numerous recorded instances of spontaneous prevision, and among them, that of M. de Cazotte, which, as it is far from being so well known as it deserves, I shall give in Part II. In his case, as in that of the lady above mentioned, the occurrence of the peculiar state was frequent, and it was always observed that he was, when lucid, in a peculiar sleep, not ordinary sleep. There was, very probably, in his case, divided consciousness. Persons of the highest character are, or lately were, yet alive, who heard his remarkable prophecy spoken of and often ridiculed, before the events to which it refers took place.

Moreover, we have the recorded, and in many

cases, well-attested instances of second sight, to prove, if not the existence of spontaneous prevision of coming events, at least the firm conviction of its existence, impressed on the popular mind in many countries. I am disposed to think, that no such general belief ever prevailed, without a natural truth for its origin or foundation, apart altogether from the precise nature of that truth, and of the true explanation, which is matter for enquiry. I shall return hereafter to the subject of popular predictions.

I have now to mention a few circumstances, connected with the magnetic sleep, which I have either not hitherto noticed, or only briefly alluded to, because they do not occur so frequently or uniformly as those which I have discussed. It is possible, and, in some instances, probable, that these also, when the matter is carefully investigated, may be found to be present in most or in all cases, and to present themselves in particular stages, so that they may often have been overlooked. Observers should therefore attend to them.

1. The first is, the occurrence of a very great unwillingness to name any person, place, or object. The sleeper will often take a minute or two to describe, rather than use the appropriate name. He seems often to labour under a difficulty in finding the name, but still oftener, his manner indicates that he will not use the name. Thus, while he often, if urged, gives himself a wrong name, very often that of his magnetiser, he will not address his magnetiser, or speak of him, under his name, but will use a circumlocution. He will not speak of being

lucid, or clairvoyant, in some cases, but will say he is light, or bright, or warm, or sent or taken away, and so on. And very many clairvoyants will not speak of death, but will use the most laborious circumlocutions rather than do so, whether it be, that the dead do not appear as dead to them, or that the idea of death is repugnant to them; and I have not had, as yet, sufficient opportunities to enable me to speak confidently on this matter. When they adopt a word or phrase, they usually adhere to it, for the person or object to which they have applied it; and hardly any very lucid subject is without some peculiar form of expression. Thus, E. always speaks of a dead person as *shelled*, and of being magnetised as being *warmed;* and I have heard of various similar examples. In other respects, the language of clairvoyants is generally improved, and often remarkably distinct and energetic in its character. This point is well worthy of study. Many cases, however, at least in the stages observed, either exhibit no peculiarities, or such as have been overlooked.

2. I have already alluded to the difficulty, in some cases, of ascertaining, at the moment, whether a clairvoyant is describing a past or a passing scene. It would appear that the impressions of both, being alike peculiar, are of so equal a vividness as to be liable to be confounded together. I think it right here again to point out, that this often causes an appearance of doubt and of failure, where all is true, and is found so, when we are enabled to trace the impressions to their source. It often happens, that the subject, if his attention be called to the point, finds the means of distinguishing past from

present things, but this appears not to be always the case.

3. Although the clairvoyant has, naturally, no recollection whatever of his magnetic sleep, yet, in many cases, he may be made to remember the whole, or part, of what passes, by the will, and at the command of the magnetiser. In many cases, in which this has not been observed, I believe it has not been tried. But I have myself often desired the subject to remember, when awake, any fact or statement, or the whole, of what he has seen and described; and, on waking, he has done so, just as we sometimes remember the whole, or part of a dream, and at other times remember only that we have dreamt, but not the subject of our dream, which yet was very vivid at the time.

The influence of the command of the magnetiser is so great, that we can even affect the feelings by a command given in the sleep. We can cause the sleeper to awake with a pleasant sensation, even when he has seemed like one under a night-mare; and, although I should be sorry to do it, I am sure that in some cases I could cause the sleeper, when awake, to feel uneasy and wretched by a command given in the sleep. I have already mentioned the power we have of impressing the sleeper's mind so, that, when awake, or long after, he shall, without knowing why, feel compelled to perform some act, although it may have no object, and can only cause him to be laughed at. But I repeat, that we do not find it, as a matter of fact, easy to do this, when the act required appears to the sleeper improper or wrong.

4. I would here mention a fact, which has several times presented itself to me, and which I suspect is much more frequent than is generally supposed. I mean, the occurrence, during the magnetic sleep, or rather during the existence of a certain consciousness separate from the ordinary one, of a third consciousness separate from both, which spontaneously occurs, and is, as it were, interpolated. If this happen on several successive occasions, I observe that the sleeper does not mix up any of the three consciousnesses, but when his ordinary magnetic state is present, has no more recollection of what has passed in the more unusual one, than he has of the former in his waking state; nor is there any connexion between the waking state and the second magnetic consciousness, any more than the first. Whichever of the three states he is in, he remembers the previous periods passed in that state alone. In one case, that in which I first noticed it, (the fact has, I believe, been often recorded, but I had forgotten it, when it was forced on my attention,) the sleeper all at once changed his manner, and spoke of a new vision, which was clearer than any previous one, and was preceded by a comparatively long journey through space or air, to the scene of it. He was much delighted with the distinctness of what he saw, and, although he had never been within perhaps thousands of miles of the place, he described it, down to the minutest details, exactly as if he were on the spot, pointing out the features of a landscape, and attracted by a thousand minute beauties. Nay, he identified himself with the scene to such an extent, that he spoke of every hill, tree,

house, man, and beast, as if they were old friends, and insisted that he was born there, and had lived there a long time, when a boy. I thought he had passed, permanently, into a higher stage of lucidity than before, and that thenceforward I should always obtain the same state; but I was mistaken; for when I asked him how long he had to sleep, the time he had fixed being past, he strenuously denied that he was asleep, and when I told him his eyes were shut, declared they were wide open, even after feeling them at my request. As this had never happened before, I saw he was in a new stage, and I was calculating on its permanence, when I observed a change come over him, and when I again spoke to him, he had returned to the place in which he had been before his first change. He now not only admitted being asleep, but fixed the time of waking, when it appeared, that the new state, which had lasted about fifteen minutes, had been interpolated merely. He had now not the slightest recollection of that new state, or of his erroneous idea of having been born and having spent his early years in that country; and when awake, he had quite forgotten both the magnetic states.

It may appear to many, that the remarkable vision above alluded to, was simply a vivid dream, and I am not disposed to quarrel with the name. But then, what is a dream? The truth is, we know so little of the matter, that it is quite possible, nay, more than possible, that all, or at least many dreams are clairvoyant visions, the fine and subtle influences by which clairvoyance, if it exist at all, must be produced, being noticed in their impressions

on us, better during sleep, natural or magnetic, because the disturbances caused through our external senses are then shut out. And when we find the dreamer describing not only localities, but the occupations of people in those localities, correctly, as then passing events, it is easy to see how dreams may often be true, and to understand how it is, that we sometimes remember, and sometimes forget them. When our dreams are obviously only imaginary, as concerns ourselves, we may be mixing up various impressions, and sympathizing with others, in their actions, or in their thoughts, and the sudden transitions of our dreams are matters of daily experience in Animal Magnetism.

5. It sometimes happens, strange as it may appear, that a person is seen to be, at one and the same time, in two distinct states, and to possess, at once, two consciousnesses. Thus, while he is conversing rationally with you, and observing all that goes on, he will suddenly, and without ceasing to follow the current of talk, see before him scenes and objects and persons of which he has no recollection, but which his magnetiser instantly recognises from the description. Thus E., formerly alluded to, while awake and perfectly collected, will suddenly see persons whom she has formerly seen and described in the sleep, but does not remember, the magnetic consciousness, which, in the full sleep, would enable her to remember them as seen in a former sleep, being apparently overpowered by the stronger ordinary consciousness. When told that the persons she sees are not present, but only visions, she is puzzled and alarmed.

I am not given to accounting for facts, especially when they have not been fully studied; I am satisfied to observe and to verify them; but I cannot refrain from here saying, that this strange phenomenon of double and simultaneous consciousness, may not, after all, be so very strange. It seems to be caused by the circumstance, that the two halves of the brain, which are equal and alike, so that we have two brains, as we have two hands, or two eyes, are not acting together, so that while the one half is in the ordinary waking state, (and, like one eye, it suffices for most purposes,) the other, probably by some derangement of health, has passed into the magnetic state, spontaneously. It recals the visions of a former magnetic sleep, or rather, it repeats the act of clairvoyance on objects formerly seen.

Every one has felt the strange sensation of knowing beforehand what is about to be said or done. I have often perceived it myself, so that I felt as if I could say, "Now you, Mr. A., are going to say so and so, to which Mr B. will answer so and so, and then you will reply so and so," &c. But I never *could* actually force myself to say this, till too late, nor, so far as I know, has any one else been able to do so. I am inclined to believe, that this sensation also depends on the unequal action of the two brains; that while we are, with the one, in a reverie, which is a close approach to the magnetic state, we are, with the other, drinking in what passes, but not attending to it at the time, and that on suddenly coming out of our abstraction, we notice, at a glance, and a lightning glance, all that has passed, which, by some confusion of two consciousnesses, appears future; but it may

also be, that with one brain, we have unconsciously exercised a certain degree of clairvoyant prevision. This confusion is always of short duration. I do not pretend that I have here explained it; I merely wish to show, that it *may be* connected with unequal action of the two brains, and that a careful study of similar facts in Animal Magnetism, will probably enable us to explain it.

6. I have not hitherto noticed, save in passing, a phenomenon which occasionally presents itself, but which is not by any means uniformly present in a marked form; I mean, transference of the senses to some special part of the body. I have already stated, that the clairvoyant sees, without his eyes, by means of peculiar emanations, we shall say, which reach his sensorium by another path. I have also mentioned, that he will often place an object on his head to see it better.

But it sometimes happens, that the power of seeing, not the ordinary sense of sight, but the clairvoyant power, is located in some special part. It has been observed to be located in the pit of the stomach, in the tips of the fingers, in the occiput as well as in the forehead, or on the top of the head, and in one case which I heard of from a scientific gentleman who tested it, in the soles of the feet. The books and journals which treat of Animal Magnetism teem with similar facts; and the head, hand, and epigastrium, seem to be the usually selected parts, probably from the proximity to the brain in the first, the great development of the nerves of touch in the second, and the presence of the great sympathetic plexus of nerves in the third. The

fact itself is beyond all doubt, and it is quite unnecessary to accumulate cases. In one form or other, the power of dispensing with the eyes, and yet perceiving colour, &c. quite plainly, is found in every good subject.

The same thing frequently happens with hearing. Thus E., when on her travelling state or stage, is utterly deaf to all sounds, save those which are addressed to her by speaking with the mouth in contact with the tips of her fingers. This fact I have myself verified. I believe she would not hear a pistol fired at her ear, in that state.

Cases are also recorded, in which the sense of taste was transferred to the epigastrium; and, if I am not mistaken, although I cannot find the reference to it, the sense of smell has also been located there. As for touch, being already present in all parts, it cannot of course be transferred.

In all these instances, it is not that the part acquires the peculiar properties of the regular external organ of the sense transferred; but that the nerves of the part serve as conductors of the subtle (probably odylic) influence to the cerebral organ of the internal sense. The fingers do not collect and transmit the rays of light, so that they shall fall on the retina, and the image there formed, according to the laws of optics, be conveyed by the optic nerve to the sensorium; but the nerves of the fingers convey to the sensorium, directly, an influence, which there produces an image of the object. At least, so far as I have been able to trace it, such appears to be the process.

7. Another curious phenomenon, frequently wit-

nessed, is the apparent transference of pain from the subject to the magnetiser. If the subject have a headache, or a toothache, or a neuralgic or rheumatic pain, it often happens that the magnetiser, who does not perhaps know of its existence, finds himself affected with it. And, at the same time, the patient is partially or entirely relieved. I am not satisfied that the two facts are related to each other necessarily, as cause and effect; for a pain is often relieved, when the magnetiser perceives no pain himself; and he may suffer, without sensibly relieving the patient. But it does occur, especially where the object has not been to relieve the pain, that he, as it were, catches it; and, in many instances, it is also relieved in the patient, not, however, as I conceive, so much because the magnetiser has got it, as because he has magnetised the patient.

I had once, in my own experience, a striking proof that the magnetiser may suffer. I was, however, in that case the patient. I have for years suffered from weakness, swelling and pain of the limbs, arising from a chronic affection of the lymphatics. Of late the pain has been nearly altogether removed, so as only to appear when I walk or stand too long, and the limbs have become much stronger than before, by the use of the mineral waters of Aix-la-Chapelle. On one occasion, Mr. Lewis tried to act on my right leg, with the view of showing, to an audience, that he could paralyse the muscles by his influence, in those who were susceptible to it. I was but slightly susceptible, this being the first trial; and Mr. Lewis, before he succeeded, which he did, in paralysing the limb so that I could not move it from the floor, had

to exert all his power for a considerable time. He also made passes over the limb, but not with the intention of relieving pain, of which I had not complained, as at the time I had little or none. Next day, and even the day following, Mr. Lewis suffered so much, although otherwise perfectly well, from weakness, swelling, and some little pain, but especially weakness of his leg and ankle, that he was compelled to put on a bandage. He informed me, that similar things had often occurred to him, as he is of an exceedingly susceptible and sensitive temperament; but that, had he known, or thought of, the state of my limb, he could have prevented the effect on himself. All this, from what I have seen, I believe to be true.

I may here allude to a fact, which I cannot, however, vouch for as having seen it, or tested it, but which I have on what I regard as the unexceptionable testimony of a gentleman much experienced in these matters, and of a truly philosophical turn of mind, that a magnetiser may thus be affected with the aches of his patient, even at a great distance, if some object, such as a glove or a handkerchief, be used; which, being placed on the suffering part, is then sent to him, and will often produce in him the same pain. I may return to this, when treating of the magnetisation of inanimate objects.

It also occasionally happens, if the magnetiser be suffering from pain, and if he magnetise a healthy but susceptible person, that the pain is transferred from the former to the latter. This does not, of course, occur frequently, because it is a general rule, not to magnetise, unless the magnetiser be

in good health. But I have seen a headache thus transferred, so that the patient had it for the remainder of the day, while the magnetiser was instantly and entirely relieved. Many such cases have been recorded, and have led to the adoption of the rule above mentioned.

In my next Letter, I shall consider the phenomena producible in the conscious state, that is, without going so far as to induce the magnetic sleep, and which have often been supposed to be radically distinct from those of Animal Magnetism, and have made much noise, both in America and in this country, under various new names, such as Electro-biology, Electro-psychology, &c. &c. I shall also bring before you that peculiar method of inducing the magnetic sleep, or at least, a magnetic sleep, which is preferred by Mr. Braid, and by him called Hypnotism.

LETTER IX.

As I am now about to discuss matters to which various names have been given, I think it best to remind you that I use the term Animal Magnetism, not as theoretically perfect, nor as quite satisfactory, but because it is established, known, and generally used in Europe; and is, theoretically, at least as good as any other that has been at all generally employed. Mesmerism has come, in this country, to have a meaning limited, in some instances, to the sleep, and its phenomena, in others, to the curative agency. Electro-biology signifies vital electricity, or the electric theory of life; electro-psychology signifies the electric theory of thought or of mind. Both proceed on the assumption, now generally regarded as fallacious, that that which we call life, or vitality and thought, mind, or soul, are essentially electrical, or depend on electricity as one of their conditions. Now it is impossible to deny, that the view which regards the nerves, whether of motion or sensation, as wires conducting electric currents, is very tempting to the speculative enquirer, and can appeal to some very striking analogies. Mr. Smee's work will explain what I mean. Nay more, Matteucci and Dubois Reymond have proved that electric currents do take place in the body, and especially during muscular action. But then, there are many points which electricity cannot clear up; the analogies are partial only; and the presence

of electric currents does not prove these to be the causes of muscular action. They may be its effects. Indeed, since we know that at every moment, in every motion, in every sensation, in every thought, a chemical change is concerned, we might deduce from this, *à priori*, the probability of electric currents in the body. But we are not entitled, on that account, to say that the vital phenomena are electrical, more than we are, perhaps not so much as we are, to say that they are chemical. Chemico-biology is a better founded name than electro-biology; but yet it is not to be recommended. It may be urged, and truly, that Animal Magnetism places magnetism where the other names place electricity and chemical action. But then this name is established; and the analogies between vital and magnetic phenomena are quite as strong as in the other cases. Besides, the magnet, in addition to Ferro-magnetism, does actually possess a force capable of producing the phenomena in question, such as the magnetic sleep. And if we use the term Animal Magnetism, as distinguished from Ferro-magnetism, to designate simply this unknown force or influence, we do not thereby attribute life to Ferro-magnetism as its cause, as the name might possibly seem to indicate, if not explained. In this sense, then, Animal Magnetism is synonymous with the odyle of Baron von Reichenbach; it is generally received; and it embraces the whole series of phenomena. When I come to treat of the cause or of the explanation of these phenomena, I shall endeavour to shew, that, if we are to have a new name, that of odyle is unexceptionable.

I have already stated, that many remarkable phenomena may be, and daily are, produced on persons in the ordinary conscious, or waking state, by the usual magnetic processes of gazing, with or without contact, or passes, when not pushed so far as to cause the magnetic sleep, or when the operator wills that the sleep shall not be produced.

These phenomena are chiefly such as exhibit the control acquired by the magnetiser over his subject's movements, sensations, perceptions, memory, will, &c. &c. I need not here recapitulate them in detail, because they have been already mentioned, each in its place, and because I shall presently have to describe them, as produced in a different way. I shall merely remind you, that every one of them may be produced *in the sleep*, as well as *in the waking state*, *by the ordinary processes*, and that I have myself often, by that process, produced them in both states.

But they may also be produced, or rather the state favourable to their production may be induced, in a manner somewhat different, without the necessity of the influence which is exerted by the magnetiser, in the usual method, over his patient, and rather by the subject's action on himself; and this is what has been called, in America, electro-biology or electro-psychology.

I have recently had, and most fully availed myself of, the best opportunities of witnessing and studying these phenomena, both as produced in the usual method, by Mr. Lewis, and as produced in the other way, by Dr. Darling. I have also, as above stated, produced them myself in both ways.

I cannot allude to these gentlemen without recording my grateful sense of their extreme kindness in enabling me to see and study their operations, both in public, and on very numerous occasions in private. Both of them have been honourably anxious to promote the progress of science, and have spared no trouble to assist me in my investigations. It is quite impossible for any one to be more ready and willing than they are, to explain and communicate all they know; and their extended experience renders their communications exceedingly valuable.

1. The first observation I would make is, that there is not the slightest shade of difference between the phenomena produced by Dr. Darling, who is a singularly neat operator, on persons in the conscious, waking state, by the peculiar process he employs, and those produced by Mr. Lewis, on the same persons, in the same state, by the usual process.

It may happen, and it does happen, that at one time Dr. Darling exhibits certain forms of experiment, which Mr. Lewis has not on a given occasion exhibited, but which he could, if he tried, produce. And I have also seen, in the same cases, things done by Mr. Lewis, which Dr. Darling had not tried in these cases, but could have shown, had he tried, and which he has shown perhaps in other cases. This is the only difference I have been able to detect, and it depends on the circumstance, that the time is limited, and that commonly, some particular form of experiment, which comes out well, is dwelt upon so long, that no time is left to try others. But I have seen no one form of experiment tried by either, which

has not, at some time, been also exhibited by the other, in the same, ordinary waking state of consciousness.

2. The process followed by Dr. Darling, which, he informs me, he has never made a secret, is to cause a certain number of persons, willing to try, to gaze for ten or fifteen minutes steadily at a small coin, or double convex mass of zinc with a small centre of copper, placed in the palm of the left hand. The other conditions are, perfect stillness, entire concentration of the mind on the object, and a perfectly passive will, or state of mind. Dr. Darling does not profess to affect those who sit down with an active determination to resist; nor such as come with an eager desire to detect the imposture which they politely attribute to him; nor such as gaze, not on the coin, but on their neighbours, to see how they get on; nor such persons as an ingenious gentleman, who, after descending from the platform, declared, in the hearing of my informant, that he had given the thing a fair trial; for that he had looked steadily at the coin, keeping his eyes shut (! ?), and had, besides, occupied himself, the whole time, in solving a problem! Truly it would have been wonderful indeed had he been affected.

Of the persons tried as above described, a certain proportion, and of those who really fulfil the conditions, and are not agitated or alarmed, a much larger proportion, are found, on examination, to be more or less subject to Dr. Darling's will. He ascertains, in the first instance, which of them have been affected, by desiring them, singly, to close the eyes, when he touches the forehead with his finger,

makes a few passes over the eyes, or rather presses the eyelids down with a rapid sideward motion, and then tells them that they cannot open their eyes. If, in spite of him, they can do so, he generally takes hold of one hand, and desires them to gaze at him intently for a moment, he also gazing at them, and then repeats the trial. If it fail, he tries no further at that time, but goes on to the next case. In me, he succeeded in this on the second trial,—I could not open my eyes. Seeing this, he said, "Now you can," and I could instantly do it.

I have seen, especially in private, a considerable proportion found to be thus affected, and I have never seen the experiment tried on even a small number, without at least one being affected to that extent. Those thus discovered to be susceptible are requested to remain and to keep their eyes shut, the others are dismissed.

3. He now takes one of them, and, having repeated the trial with the eyelids, to make sure that the effect continues, tells him to close his mouth; and then, after pressing the lips together with his hands, and making a pass under the jaw, tells him he cannot open it, which in many instances proves to be true, but was not so in my case. He then, perhaps, causes the subject to stretch out his hands and place palm to palm, presses the hands strongly together by a rapid motion of his own, and defies him to separate them. This also he cannot do. Or he makes him place one or both hands on his (the subject's own) head, strikes them rapidly down on the head, and defies him to remove them, which, again, he finds it impossible to do, till, as in all

these cases, Dr. Darling says, "Now you can," or "All right."

In the same way, Dr. Darling proceeds to shew his power over the sensations of his subject. For example, he deprives one hand, or one arm, of all feeling, and renders it utterly insensible to the most acute pain; or he makes his subject feel a cold pencil-case burning hot, or himself freeze with cold, or taste water as milk, brandy, or any other liquid, as I shall illustrate by a case or two, in Part II.

In like manner, he controls the will, so that the subject is either compelled to perform a certain act, to fall asleep in a minute, or to whistle, &c. &c., or is rendered unable to perform any act, as to jump on a handkerchief, which if he tries to do, he is sure, according to the volition of Dr. Darling, either to come down straddling over it, or to come down on one or other side of it; or he may hit out straight at Dr. Darling's face, but cannot touch it, &c. &c.

Dr. Darling further controls the memory. He causes the subject to forget his own name, or that of any other individual; or to be unable to name a single letter of the alphabet, &c. &c.

Moreover, he causes him to take any object to be what Dr. Darling says it is, a watch for a snuff-box, a chair for a dog, &c. &c., or to see an object named, where nothing really is, as a book in Dr. Darling's empty hand, or a bird in the room, where none is. The illusion is often absolutely perfect.

Again, he will cause the subject to imagine himself another person, such as Dr. Darling, Father Matthew, Prince Albert, or the Duke of Wellington, and to act the character to the life; to lecture on

biology or on temperance, &c., or if he imagine himself an officer, to drill imaginary troops, and so on *ad infinitum.*

Lastly, Dr. Darling can control, perfectly, the emotions. If the subject be laughing, he causes him first to stop laughing, then to feel serious, sad, and miserable, and to burst out in tears and lamentation, or, if that appear, as it often does, too painful, he will make him feel intensely happy, or laugh incessantly, without being able to assign a cause for his mirth.

Every one of these forms of influencing the subject I have seen, varied in a hundred details. The effect is usually, but not always, instantly produced, and as instantly removed, by the operator's simple word. And there is no mystery, no secret, nothing supernatural in it. It is a perfectly natural phenomenon, and any one who tries, may do it, not indeed so well or so successfully, at first, as Dr. Darling, who, as I said before, operates with extreme neatness, and has vast experience to aid him. But, with practice, even this may be attained; and Lord Eglinton, Col. Gore Browne, and other gentlemen, as well as myself, have found no difficulty, when we lighted on a susceptible subject.

Good subjects are easily found, if we only make the trial. Dr. Darling showed his power, on three different occasions, to large parties at my house. On the first, he was entirely and most beautifully successful with a gentleman whom he had never before seen, but whom Col. Gore Browne had just ascertained to be susceptible. On the second, he was equally successful with a gentleman whom he

had himself discovered to be susceptible, on the preceding day, at the house of a lady well known in literature. On the third, he was again equally successful with a young gentleman, who, at my request, consented to be tried, and who had never been even tried by any one ; and on a fourth gentleman, the secretary of a public institution, whom Dr. Darling had himself discovered, at his lecture the day before, to be susceptible. These cases, all utterly indisputable, and which were seen by many persons of high standing, both in society generally, in literature, in art, and in science, will be given in Part II. I can testify to the exactness of all the details. I could multiply similar cases without end, but that would be superfluous. Every one who saw the facts exhibited in these cases, was thoroughly satisfied of their genuineness.

4. Now, when we enquire into the cause or the explanation of these facts, the first point to be borne in mind is, that the subjects, in order to be successfully operated on, must not only be susceptible, but must be brought into a certain state. This, in Dr. Darling's process, is done chiefly by themselves, by steadily gazing at the coin, which, according to Dr. Darling, has not, as some imagine, a direct electric or galvanic action, but simply assists in enabling the subject to concentrate his thoughts, and thus to bring himself into a state of abstraction, favourable to the further operations.

Mr. Lewis produces the same state, by gazing for five minutes only, with extreme earnestness and concentration, at the subject, while the latter gazes either at him, or at an object in the same direction.

The other conditions are the same as those of Dr. D. He adds certain gestures and passes, all of which are most deeply imbued with that energetic concentration of will, which I have never seen so strongly developed, nor so beautifully exhibited in the natural language, as in Mr. Lewis.

The same state, I say, is produced; that is, the same in this, that the subject is now, if susceptible, under the control of the operator. But I conceive that there may, nay, must be, a difference in the two states, inasmuch as we can hardly suppose the effect to be the same when the powerful and often strongly felt influence of another is added, and is indeed the chief agent in disturbing the equilibrium of influence, as when the subject acts on himself, without external aid.

I have not observed that a greater proportion of persons is affected one way than the other. Sometimes one method appears more successful, at other times the other. But this, so far as I have seen, depends on the more or less strict fulfilment of the conditions. I believe that if ten persons were tried singly, *tête-a-tête* with the operator, and with a sincere wish to fulfil, fairly, the conditions, seven or eight would be affected in either way; and if more time were allowed, I have little doubt that all would be, sooner or later, influenced in some degree.

It must be at once obvious to every person acquainted with physiology, that the peculiar phenomena now under consideration, and which occur in the conscious ordinary waking state, depend on the principle of suggestion. This principle has often been noticed; but it was reserved for modern times,

and for the cultivators of Animal Magnetism, to show how the phenomenon could easily be produced, in the utmost perfection, in a very large proportion of mankind, and thus to compel the universal admission of the truth.

If we try to produce these effects on any one, by suggestion alone, we shall in all probability fail, unless we happen to light on a singularly susceptible subject. There are some, who, especially after having been once operated on, as above, can be, at any subsequent time, and without preparation, influenced by the same operator. I am not aware that any are, or have been, so influenced for the first time, without the preliminary process; but I consider it very probable, in certain cases. As a general rule, however, the preparation or preliminary process is required, at all events the first time, although it may now and then be afterwards dispensed with.

The cause which produces the state in which suggestion becomes efficient, is, I think, identical, in the ordinary process, with the magnetic influence; for, if pursued a little longer, it will cause the sleep, with its phenomena. I shall have, by and bye, to treat of this cause, and shall not here dwell on it.

In Dr. Darling's preliminary process, the chief part of the work is done by the subject himself, through intense gazing at an object. Now we know, that in Mr. Braid's process, even the sleep is produced by the gazing of the subject at an object rather above and a little before his eyes. This gazing, therefore, since it produces the greater effect, naturally also produces the less, and thus Dr. Darling's process also is essentially the same as the ordinary one.

But there is this difference, that both in Dr. Darling's and Mr. Braid's method, the operator does not, in producing the state in which suggestion acts, in the former, and the sleep in the latter case, direct his own magnetic or vital influence on the subject, as is done in the ordinary method. I speak here only of *producing* an impressible state; for Dr. Darling also uses to a certain extent, passes, touch, and gazing, the ordinary means, apparently to heighten the impression at first produced.

Now, if we suppose, hypothetically, the peculiar state in any degree to consist in a disturbance of the natural equilibrium in the distribution of the nervous, vital, magnetic, or odylic force or influence in the patient's system, it plainly cannot be a matter of indifference *how* that equilibrium is disturbed. When the amount of force, natural to the individual, is by his own act otherwise distributed than usually happens, if more be sent to the brain, or to any part of it, and less to the muscles or to the other viscera, or to the skin, the equilibrium is indeed disturbed, but no force is added. Whereas, when a foreign influence is thrown into the brain or any part of that organ, the equilibrium is also disturbed, but the other parts, while having, relatively, less of the influence, have, absolutely, as much as before.

Hence the two states are not identical, although they agree in this, that in both, suggestion has the force of fact. And we shall see, that in the self-produced sleep of Mr. Braid there are very marked differences from that of ordinary Animal Magnetism.

The phenomena of suggestion, then, whether produced by the usual method of Animal Magnetism,

or by that of what is called electro-biology, are the same; while there is, in all probability, a considerable difference in the state of the subject, according to the method employed; which difference becomes more marked in the sleep and higher stages.

The subject having been brought into the state above mentioned, is found to be under the control of the operator. He is accessible to, and so deeply influenced by, any suggestion made by the latter, that he finds it impossible to resist or counteract it. He is told that he cannot perform a certain act, and he forthwith loses the power of doing so. The muscles are so far, and no farther, paralysed, as is necessary for the act. If that be, for example, to open the clenched fist, and drop an object which is grasped, he can move the arm up or down, backwards, forwards, and laterally; he can bend or extend it, &c.; but his will no longer acts on the extensors of the fingers, and is powerless on these alone. Or, if he cannot tell his own name, it is not that he cannot speak, nor yet that he cannot tell any other name, but that he has lost the power of recalling that one object of memory. When he drinks water, and tastes it as if it were the strongest brandy, it is that the suggested impression quite overpowers the real natural one. Just as he can, at certain times, recall, by memory, the taste of brandy, or any other taste, although his mouth be empty, and many can do this very vividly, so, when brandy is suggested to him, a similar, but still more vivid, secondary impression is excited, and overpowers the evidence of his palate. As I have already stated, the singular power of suggestion has long been

known, as a fact rarely occurring, and presented, no doubt, when some patient had spontaneously fallen into the impressible state. But it is only of late years that we know, that this state may be produced at will, in a few minutes, on a large proportion of mankind; and it is highly probable that all persons, with a little patience and perseverance, may be brought into that state. We have, in this phenomenon, an additional proof of what I formerly stated, namely, that every leading fact in Animal Magnetism has occurred spontaneously, just because these facts depend on natural causes.

5. It would appear, that many persons may be brought into the impressible conscious state, who cannot, or who cannot without great difficulty, be brought into the magnetic sleep. If this be so, then the process followed by Dr. Darling and others, becomes at once of great practical value. For it is highly probable that the curative agency of magnetism, even in the sleep, depends on the impressibility, which, as we have seen, is common to the sleep, and to the ordinary state of consciousness. This explains the often recorded fact, that many magnetic cures are performed without the occurrence of the sleep, or indeed of any very marked or unusual sensations. The patient is, to use a most barbarous expression, which I only do, in order to protest against it, *biologised;* that is, he is only so far magnetised, as to be thrown into the impressible state.

When we have seen the soundest natural sleep thus produced, in one minute, in persons who were actually, at the beginning of the minute, in convul-

sions of laughter, and in others who did their utmost to keep themselves awake; when we have seen, in a person so perfectly conscious as to direct and dictate the experiments, one arm rendered, instantaneously, absolutely insensible to the most severe pain; nay, when we have ourselves obtained these results, as I have done, we cannot possibly hesitate as to the practical value of the facts above described.

6. Let us now attend, for a moment, to the hypnotism of Mr. Braid. I have had the pleasure of seeing that gentleman operate, and I most willingly bear testimony to the accuracy of his description, and to the very striking results which he produces.

Mr. Braid causes his patients or subjects to gaze steadily at an object, such as the knob of a pencil case, held a little above the eyes, and in front of the upper part of the forehead. It would seem, that gazing in this strained position, very soon and easily produces the necessary disturbance of equilibrium in the peculiar influence, vital or magnetic, concerned in the result (to use the merely hypothetical term above employed). In a short, but variable time, a large proportion of the persons tried are not only affected, but put to sleep. Nay, there is, as I have proved on my own person, no plan so effectual in producing sleep when we find ourselves disposed, in spite of our wish to sleep, to remain awake in bed. Some persons have found reading, especially the reading of certain tomes, the contents of which have a ponderous character, to possess a powerful soporific agency; and, in addition to the narcotic influence of the style or matter, it is highly probable that the concentration of mind necessary to penetrate through

the *copia verborum* to the meaning, if any, contained in these literary anodynes, tends to produce a sleep, very likely magnetic. But let these persons try the experiment of placing a small bright object, seen by the reflection of a safe and distant light, in such a position that the eyes are strained a little upwards or backwards, and at such a distance as to give a tendency to squinting, and they will probably never again have recourse to the venerable authors above alluded to. A sweet and refreshing slumber steals over the senses; indeed, the sensation of falling asleep under these circumstances, as I have often experienced, is quite delightful; and the sleep is calm and undisturbed, though often accompanied by dreams of an agreeable kind. Sir David Brewster, who, with more than youthful ardour, never fails to investigate any curious fact connected with the eye, has not only seen Mr. Braid operate, but has also himself often adopted this method of inducing sleep, and compares it to the feeling we have, when, after severe and long-continued bodily exertion, we sit or lie down, and fall asleep, being overcome, in a most agreeable manner, by the solicitations of Morpheus, to which, at such times, we have a positive pleasure in yielding, however inappropriate the scene of our slumbers.

To return to Mr. Braid. His subjects, as I have seen, fall indeed into sleep; but if tried, are found to be in a state of somnambulism or magnetic sleep. This would probably also be found to be the case, when we put ourselves to sleep as above explained; but we do not have it tried, our wish being to sleep. It is not, in fact, that the magnetic sleep differs

from ordinary sleep, as far as mere sleeping or restoration of the machine is concerned; but that the internal senses are awake, while the external senses, and the bodily frame, are drowned in oblivion. It is totally unnecessary to recapitulate here, all the phenomena which are observed in the hypnotic sleep. Up to a certain point, they are the same as those of the ordinary magnetic sleep, so often already referred to. There is divided consciousness, closing of some of the senses, and, above all, subjection to the will of the operator, or the impressible state, in which suggestion or command from him are omnipotent. Questions are readily answered, without the sleeper being awakened; and finally, the curative effects are strongly manifested. So great is the power exercised by Mr. Braid, that feeble women, who were, moreover, in a great measure deprived of the use of their limbs, can be made, while in the sleep, readily to walk, and, by frequent repetitions, are often restored to activity. In some cases, aided, I doubt not, by the energetic volition of Mr. Braid, the effects produced in the first sitting continue, more or less, in the waking state. In other cases, slender, delicate men, of small natural power, are made, in the sleep, to exert a muscular force superior to that of strong men; to raise, with one finger, weights which, if awake, they could not move with both hands, &c. &c.

7. But it is remarkable, that Mr. Braid has not produced, in his subjects, what are called the higher phenomena, especially clairvoyance, so often met with by those who employ the ordinary magnetic process.

Two hypotheses may be proposed to explain this fact. The first is, that Mr. Braid may be one of those persons who cannot produce these phenomena. There are magnetisers, very successful in the treatment of disease, who produce profound sleep, yet never see clairvoyance in their own subjects. I have heard of some magnetisers who are in this predicament, although they have produced others of the higher phenomena. There is a great variety in the influence of different magnetisers, insomuch, as I have already stated, that the impressions caused by some, on certain patients, is distressing and intolerable, while that of others is pleasant and soothing. In like manner, it often happens that one operator can produce effects which another cannot succeed in producing, and *vice versâ.*

The second is, that Mr. Braid's process, being one of self-magnetisation, or auto-magnetism, as it has been called, may not produce certain powers, which would perhaps appear in the same cases under the influence of a different operation, even if performed by Mr. Braid himself. A series of comparative trials can alone determine this point, and I hope that such trials may, ere long, be made.

Mr. Braid, not having produced or seen clairvoyance, has gone so far as to deny its existence. I entertain the highest respect for Mr. Braid; but I cannot help thinking he has here been too hasty in his conclusion. It was long before I myself saw the higher phenomena, and, on more than one occasion, I have mentioned this, when writing on the subject. But I did not feel warranted in rejecting the prodigious mass of evidence, much of it, to all

appearance, unexceptionable, of their occurrence. My opportunities were limited, as I never had it in my power at all to study this subject either in London or in Paris; while in Aberdeen and Edinburgh, in which cities I have lived since 1839, no cases of clairvoyance occurred, for some years, within my reach. I was further under the impression, that I possessed little or no magnetic power, although I had frequently, in persons who had been already magnetised, and in some very susceptible subjects who had not previously been operated on, produced the sleep, insensibility to pain, and various forms of sympathy. I did not then know, practically, how much depended on patience and perseverance in these matters, and, not at once meeting with the higher phenomena, I hastily concluded that I could not produce them. I am now convinced, that had I persevered for a short time, some of these cases would have exhibited the finest phenomena, and I can only regret that I lost, through ignorance, opportunities so valuable.

More recently, however, I have not only been enabled to see and study these phenomena as produced by others, but also to produce them myself; and I can only urge once more, on all enquirers, the importance of time, patience, and perseverance in these researches. Without these, few will be fortunate enough to succeed; with them, no one, of average power, need fail, (unless by nature incapable, as a few are, of producing certain results,) in obtaining evidence of very wonderful facts, and in acquiring a conviction of their interest and value, and of the necessity of thoroughly investigating them.

That Mr. Braid has not met with clairvoyance is

to be regretted; but I entertain the confident hope, that even if he should not succeed in producing it himself, he will yet be enabled to see it produced by others. He has, I believe, produced the state of trance, and has, at all events, written a very interesting work on that subject. Now trance or extasis is, in the opinion of all writers, so far as I know, a higher stage of the phenomena than clairvoyance, and many have not met with it in their own experience. But we must not forget that it is possible, that Mr. Braid's method may not induce the state of clairvoyance at all, a point which can only be decided by experiment. For my own part, I find it difficult to conceive that a person, who, when put into the magnetic sleep in the usual way, becomes clairvoyant, will not present that power, if put to sleep by hypnotism. But an experiment of this kind, on a subject previously magnetised in the old way, would not be perfectly satisfactory, since many of them can be put into the full sleep by a variety of means, in a few seconds, without any notable exertion of influence on the part of the operator, beyond telling them to go to sleep in a certain way and in a certain time, and thus we should run the risk of producing the accustomed state, when we rather wished to see the new one.

In fact, the facility with which many subjects, after having been brought fully under the influence, may be sent into the deepest sleep, is one of the most striking facts of the whole subject; and must be borne in mind when we would make such experiments.

It appears, then, from what has been stated, that Electro-biology, Electro-psychology, and Hypnotism, are essentially the same with Animal Magnetism, although there is probably some difference in the precise characters of the states produced. The former may, indeed, be regarded more properly as parts of the latter, than in any other way. But it is nevertheless probable, that each may have some advantages and disadvantages, peculiar to itself. All of them should be diligently and carefully studied and investigated, with the firm conviction, that, like all other natural truths, they must prove beneficial to mankind; and the more so, the better they are known. The danger, if danger there be, and I cannot, for my part, conceive the existence of a dangerous *truth*, lies, we may be assured, in ignorance, not in knowledge. "A little knowledge" has been said to be "a dangerous thing;" but why? because it is *little*. Make it more, and the danger diminishes; if we could make it perfect, no danger could possibly exist.

You would do me great injustice, if you supposed that I propounded the facts contained in these Letters, as truths fully ascertained, or duly investigated, so as to be understood. On the contrary, I give them, simply, as facts, so attested and authenticated, that we cannot disregard them, least of all on the ground that they are incredible, or that they cannot be explained. They never can be either understood as facts, or explained in the way and degree in which other natural facts are explained or understood, unless they are thoroughly and scientifically investigated. When this shall have been done,—and it is

no easy task, no matter for an idle hour, or for an evening's entertainment, but a serious, important, and, above all, laborious work,—we shall find that, in proportion as we advance in knowledge of these phenomena, they will lose the character of strangeness and supernaturality which to the ignorant they exhibit. They will arrange themselves under natural laws, whether known, or yet to be discovered, as the law of gravitation, which had acted from the creation, was discovered only about 200 years ago by Newton. And they will be found, like all other natural facts, even those at first sight most unpromising in this respect, to admit of a multitude of useful applications. Man will benefit by this, as he has done by all other knowledge; but we cannot expect, in this, the empirical stage of the enquiry, when we are groping in the dark to find the facts, and can as yet discover no order or beauty in them, to be able to appreciate, worthily, the purpose of the Creator in giving to us that power of influencing each other, which is the essence of Animal Magnetism.

My sole object is to convince those who still entertain doubts on the subject, that certain facts exist, which are worthy of the best and most earnest study we can bestow on them. My own observations have been directed solely to the ascertaining of some of these facts, and I make no pretensions to account for them. My desire is to promote scientific enquiry into the subject, not to present it as already exhausted. And I shall feel amply rewarded for my labour, if one qualified person shall be induced, by what I

have said, to devote his energies to the scientific prosecution of the enquiry into Animal Magnetism.

I have still to allude to the state of Trance or Extasis, one of the most striking, but of the rarer phenomena connected with this subject. I have not hitherto done this, because I have had no opportunity of personally examining the fact, and I wished, in the first instance, to confine myself to such phenomena as I had been enabled for the most part to see, and in many instances to produce. But many phenomena remain, which I have not yet had the good fortune to meet with; and no doubt can be entertained, if we may judge from the results of other scientific investigations, such as those of Astronomy, Geology, Physiology, Optics, and Chemistry, that a rich harvest of new observations will reward those who devote themselves to the cultivation of this boundless field of enquiry, with the means and appliances of scientific training, with the genuine and sincere desire for truth, and, a matter of almost equal importance, the leisure necessary for the full investigation of any branch of so extensive a subject. While I rejoice in having been early trained to habits of scientific study, and while I have endeavoured, to the best of my power, to look at the subject of Animal Magnetism in the light of scientific research; while, moreover, I may claim to have approached the subject with a due sense of its importance, and as in other sciences, with, I trust, an earnest longing after the truth; yet, occupied as I have ever been, with the cultivation and the teaching

of a science which I chose from preference, and to which I daily feel more and more attached, I have not, and cannot expect to have, command of the requisite leisure for such an investigation as this. Had it been otherwise, I should long ago have done my utmost to prosecute the enquiry; and it is only by means of observations, made chiefly during the vacations, or when opportunities presented themselves occasionally at other times, that I have been able even to jot down these imperfect sketches. All I can hope to accomplish, is to aid in stirring up to active research those who possess, and in a far higher degree than myself, the necessary qualifications; and perhaps to assist younger observers in their efforts to advance; to enable them to know what to look for, and how to recognise the different phenomena.

It is very gratifying to me to be able to say, that men of the highest ability, and already distinguished in various difficult branches of science, are now turning their attention to this hitherto neglected subject; and I have had the greatest pleasure in placing it in the power of some of these gentlemen to see phenomena, which I was sure, once seen, would never cease to interest them. And as Austria has produced a Reichenbach, who, by five years' incessant labour, has shed a flood of light on the phenomena of that influence which we must regard as the cause of vital magnetic effects, so we may hope, that Scotland, the country which first adopted and taught the doctrines of Newton, when he had no adherents in Oxford and Cambridge, may also produce men who shall raise the veil which conceals the truths of Animal Magnetism.

When men such as Sir David Brewster, Sir W. C. Trevelyan, Sir W. Hamilton, Dr. Simpson, Professor Forbes, Professor Bennett, and Professor Goodsir,—when men like these, veterans in science, though some of them are young in years, besides many others, have not only seen the facts, more or less extensively, but admit their importance, and have personally investigated into some of them, the time cannot be distant, when the subject of Animal Magnetism shall assume a truly scientific form. If I can contribute, in any degree, however small, to hasten that most desirable consummation, I shall ever feel grateful that I was led to devote a part of my spare time to the subject.

LETTER X.

I NOW proceed to describe, briefly, that state, or rather those states, which are often included under the name of Trance, or Extasis. I shall not attempt to go very fully into them, because I have not had an opportunity, such as I have had in regard to most of the phenomena hitherto described, either of seeing them, as produced by others, or of producing them myself; and, consequently, have not been enabled to compare with my own observations, the accounts given of the phenomena by those who have seen them. But as, in all cases in which I have thus been able to test the published accounts of magnetic phenomena, I have found a very great degree of accuracy and truthfulness in the accounts given of the facts by the best observers and authors on the subject, I consider it but just to regard their account of the phenomena as accurate, until it shall be shown to be otherwise.

1. The first observation I would make is, that it is necessary to distinguish two states; one in which we have the appearances of death, and which may be compared to the hybernation or torpid winter sleep of some animals; the other, in which the subject enters, apparently, into a higher state or phase of existence, and is deeply interested, nay often absorbed, by his contemplation of visions, or scenes of beauty and happiness, so perfect, that, in compa-

rison, the world, with all its luxuries, appears utterly worthless and insignificant. These two states have been confounded by some writers, and the term trance applied to both, indiscriminately. And it cannot be denied that there is some analogy between them, and that, in one sense, both may be called trance, because, in both, the subject, as it were, leaves the world, or indeed may be said to leave life, for a time. We shall call the first state Trance, the other Extasis.

2. Trance, or the torpid, apparently dead state, occurs spontaneously, and has been often recorded. In one remarkable case described in an early volume of the Philosophical Transactions, the patient, a labouring man at Tinsbury, continued in this state, with hardly an interruption, for many weeks. He took a little food only once or twice during the whole time, and did so mechanically, and, as it were, instinctively, without awaking. In the same way, he occasionally, but only at very long intervals, performed certain bodily functions. In short, he was, for almost the whole period, in a state closely resembling hybernation, in which, as is well known, the hybernating animal requires, and indeed can take, no food, and the animal heat is kept up, though at a temperature lower than the normal one of the waking state, by the consumption of the fat stored up in its tissues by the waking animal. He was deaf to all sounds, and never spoke, and when at last he awoke, he would not believe that he had slept more than usual till he saw the fields, which, when he went to sleep, were green, now ripe and yellow, ready for

the sickle. Another similar case is recorded as having occurred lately in France.

Such cases have in all ages been observed, and even recorded; yet only a few years since, when the Tinsbury case was brought forward as a proof that a state of trance, including insensibility to pain, was possible, some of those who seemed resolved not to believe in the possibility of painless surgical operations, performed on persons in the magnetic sleep, declared that the man must have been an impostor. Yet there was no ground for this assertion, for the case excited much interest at the time, and was examined by several men of science, members of the Royal Society, who could not detect any imposture.

That such an unconscious, torpid state is possible, has, moreover, been proved by the effects of accidents, as in the well-known case of the man, who, falling from the mast-head on the deck of a ship of war in the Mediterranean, fractured his skull, and lay for months in a perfectly unconscious state, eating and performing other necessary functions by a mechanical instinct, until he was trepanned, and the depression of the bone removed, in London, when his memory went back at once to the period of his fall, nor had he the slightest idea that any time had elapsed since the accident.

We may see also, by the occurrence of such cases, either spontaneously from some unobserved affection of the nervous system, or in consequence of accidents, that all the cases of the alleged power to do without food, or to sleep, for a long time, need not be supposed impostures. It is much more probable, that the occurrence of a genuine case, and the cu-

riosity excited by it, as well as the profit derived from its exhibition to wondering crowds, may have led to its simulation, in some instances, with a view to gain.

We may also see, in these facts, the origin of the oriental tales of sleepers, who, falling asleep in some cavern, have found, on awaking, a new world around them. It is evident, that where one man had slept, were it only for a week or a month, and had awoke unconscious of the lapse of time, this would infallibly grow, in the vivid Eastern fancy, to years and centuries of sleep. Here again we see, that the most incredible stories, if they have ever formed an article of general belief, must have had some foundation in natural truth.

3. Now the same state is said to occur, and this, on apparently good testimony, as a result of magnetic processes, and, at all events, artificially produced; as, indeed, we might naturally expect, if it occur spontaneously. I need not here enter into details, for the appearances are the same as above described, in the natural trance. I would only say, that they are described, by those who have seen them, as occurring in a high or deep stage of the magnetic sleep. The magnetic trance must be carefully distinguished from the ordinary magnetic sleep, which has usually a short duration, and in which the sleeper is conscious, although not in his ordinary consciousness, and speaks or thinks, or acts accordingly. But in the trance, he is apparently unconscious, and it may last much longer. Some subjects would appear to have a much greater tendency to fall into this trance than others; and this, also, might be antici-

pated from analogy. Of the fact there can be no rational doubt, but for the reasons above given, I do not enter into a full or minute description of it.

4. It has long been known, but little attended to, that certain persons have had the power of producing, in themselves, at pleasure, this state of trance, or partially suspended animation. Mr. Braid, in an interesting little work, lately published, has collected the most satisfactory evidence on this point. He has quoted the recorded case of Col. Townsend, who often threw himself into this state of apparent death, nay, who did so in the presence of medical and scientific men, who found his pulse and respiration to cease, and were really alarmed, lest they should not return, and real death ensue. But Col. T., after a certain time, gradually awoke to life; the heart began to throb, the lungs to play, and full vitality was soon restored.

Mr. Braid has also given, on the authority of Sir C. Wade, and other gentlemen of the highest character, who had seen the fact in India, several thoroughly attested cases of Faquirs, who made a profession, somewhat religious in its character, of throwing themselves into a perfect trance, and allowing themselves, in this state, to be enclosed in a coffin, and buried for periods of several days or even weeks. These cases leave no room for doubt as to the fact; and the falling asleep, as well as the waking, after certain frictions and bathings had been employed, are described in a manner which is truly natural and convincing.

As we have seen, that the action of a subject on himself, that is, the great concentration of his mind

on one object, can produce, not only the impressionable state, necessary for experiments on suggestion, but also magnetic sleep, as in what are called Electro-biology and Hypnotism, we may reasonably conjecture, that, in such cases as those of Col. Townsend, and of the Faquirs, the trance also is produced by auto-magnetism, and by a rare degree of the concentrative power. It is possible, that in some instances, as for example in that of Col. T., this may be aided by a peculiar power of checking the heart's action, which hardly any one possesses.

Such experiments, notwithstanding the resuscitation of the Faquirs, cannot be considered devoid of danger; and therefore, while I would gladly embrace any opportunity of studying the phenomenon, should it occur spontaneously in a magnetic case, I should not think it justifiable to try to produce it. I have seen the heart's action so affected, by a magnetiser, at the earnest desire of the subject, and for the edification of certain sceptical gentlemen, that the pulse rose to 200 beats in a minute, or rather, became so frequent that it could not be counted, while it became, as it rose in frequency, so feeble as hardly to be felt. I have seen sickness and fainting thus produced, and it is possible that the fainting may have been a trance. But I could not bring myself, either to try such experiments, or to countenance them again, after seeing the effect produced.

5. With regard to the state of Extasis, it is of comparatively rare occurrence, and this, perhaps, because it is not looked for, or because magnetisers do not seek to produce it. It agrees with trance, in the complete separation from ordinary life, and even, in

and means are judiciously and kindly resorted to, in most of them, for employing such faculties as remain capable of being used. The result is, that, in spite of the sad reflections which arise in the mind when visiting an asylum, we feel, if it be well conducted, that, for most, if not all, of the unfortunate inmates, it is a scene of pleasure, and of such happiness as they can enjoy, which often surpasses, by far, the lot of the sane man. I rejoice to think, that the improvement is progressive.

But I am now convinced, that the treatment of the insane will not be so complete or so efficient as it may become, till Animal Magnetism is regularly introduced into the practice of every asylum. Indeed, there can be no doubt that the control exercised, by the aid of the voice and eye, on many of the insane by an experienced physician, depends mainly on their being in the impressible state so often mentioned, in which suggestion and command act like magic on the patient. If this were generally known, and systematically attended to, much good might be effected. And where the patient is susceptible or impressible, there is good reason to hope that direct magnetisation may produce the best results. Animal Magnetism is not less powerful on the insane than on the sane; nay, it is more so; probably because, in many cases, the essence of insanity is some disturbance of the natural distribution of odyle in the system. The effect of the moon, whose rays are strongly charged with positive odyle, on the insane, corroborates this view.

There is, however, another reason why the physician ought to study Animal Magnetism, in its re-

lation to insanity. It is this: many insane persons appear, when we study the symptoms as they are described by writers on the subject, to be, in fact, only in a peculiar magnetic state. I mean, that they have a consciousness distinct from their ordinary consciousness, just as happens in the magnetic sleep. Let us suppose a patient to fall, spontaneously, into a continued magnetic sleep, in which, while his eyes are open, he has no recollection, or only an imperfect recollection, of his ordinary state. He is perhaps lucid, and lives in a world of his own, entirely consistent with itself, but absolutely incomprehensible to all around. His perceptions are, to him, and indeed absolutely, real; but to others they appear mere dreams. He sees absent or dead friends; nay, he holds long conversations with them; he sees also objects, which really exist, but at a distance. He is partially or wholly dead to the objects which surround him, and is absorbed, and perhaps supremely happy, in the contemplation of the persons, places, and things seen by his lucid vision. Lastly, he becomes ecstatic, and sees, and converses with, denizens of the spiritual world.

Now every word uttered by such a person is, to those around him, positive proof of his insanity. He is shut up; and the nature of the case not being even suspected, he becomes still more firmly rooted in his new state, in which, perhaps, he dies.

But it may be asked, Is that man insane? I answer, in one sense, yes; for he is unfit, so long as he continues in that state, for intercourse with the world. But in another sense, I say, no; for his mental powers are unimpaired, and he is only in a

very vivid dream, so to speak, but a dream of realities, visible and audible to him by reason of exalted odylic sensitiveness.

In such a case, admitting, for the present, the possibility of its occurrence, it would seem reasonable to expect that he might be cured, that is, simply restored to ordinary consciousness, by magnetic treatment. The chief symptom is so intense a degree of odylic sensitiveness, that the impressions made on the sensorium by those odylic emanations of which I have spoken, and of which I shall speak more fully in the next Letter, and which are at all times acting on us, though overlooked,—that these impressions, contrary to what occurs in the normal state, are so vivid as to overpower those derived from the external senses. May not this excessive sensitiveness be removed by appropriate magnetic treatment? This, however, cannot be done, unless the nature of the case be understood, and magnetic treatment practically studied.

Now, it is not a mere fancy of mine, that such cases are viewed as cases of insanity, and the patients shut up accordingly, without appropriate treatment. I have been informed of a case, in which a lady, confined as insane, who (in consequence of accidental circumstances, which, appearing to have a favourable effect, were very judiciously made use of,) so far recovered as to be sent home, and was regarded as cured. During her illness, her conversation was not only rational but highly intelligent, except, of course, in regard to certain delusions, probably of the nature I have described above. When sent home, she retained complete consciousness and

memory of all that had passed during her confinement; and by and bye was engaged to a gentleman with whom she had become acquainted since her illness. She now had a severe illness, of a febrile character, and on recovering from this, she had lost all trace of recollection of her insane state, of her confinement, and of the person to whom she was engaged, who was received by her, to his no small surprise, as an utter stranger. She was now really cured, and just as she had been before her insanity.

Now, I cannot help thinking, that she was, during her confinement, in a magnetic state such as I have described, and that her first recovery was no true cure, inasmuch as she retained her new consciousness, which was for ever lost when she really recovered, after an illness which strongly affected the nervous system. Might not a similar change have been effected by magnetic treatment, when she was first confined?

I know a young gentleman, singularly susceptible to odylic and magnetic influences, who some years ago was still more so, and very narrowly escaped being confined as insane. Being fortunately under the charge of humane and enlightened persons, he has been treated by magnetism, with very great benefit. His susceptibility has diminished so far as no longer to cause uneasiness to his friends. Had he been confined, and had not magnetism been employed, he would probably now be in an asylum, while, with the exception of the excessive sensitiveness to odylic impressions, he never was, in any shape or degree, insane.

I am acquainted with another gentleman, who,

at times, suffers acutely from odylic impressions of every kind, so that almost every person or object that he approaches is a source of the most painful and distressing sensations. He is so far from being insane, that his intellect is of a very high class, and he is quite aware of the cause of his sufferings. He has told me, that, but for this knowledge, he would almost have, at times, believed himself to be insane.

I observe in the accounts of the insane, the delusion of seeing and conversing with absent persons, or with spirits, given as an infallible sign, where it occurs, of insanity. It may be so, in some cases; but it is self-evident, that, as it may depend merely on spontaneous extasis, more permanent than usual, while the mind is entirely unimpaired, just as happens in artificial magnetic extasis, some cases, treated as insanity, may have been of this latter kind.

It is therefore much to be desired, that physicians should learn the characters of every stage of Animal Magnetism.

I would say, therefore, and especially to medical men, use magnetism, were it only to become acquainted with it, and in the course of your experiments, you will be sure to find some one unexpectedly benefited by it. You will then use it for the cure of disease, and although we cannot hope to enjoy its full benefits until it has been fully studied, still, so safe and so powerful a remedy should be employed, especially when the usual means have failed. The more it is used, the better shall we

become acquainted with it, and the more effectually shall we be able to employ it.

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3. In regard to other useful applications of Animal Magnetism, much cannot as yet be said. I can very well imagine it to be used for the purpose of searching more deeply than by other means we can, into the nature of the relation between the mind and the body; into the laws of thought; and even into the nature of the mind itself. I mean, that whether we regard thought, as some do, as merely the necessary result of the action of the brain, or whether we assume, as is usually done, the existence of a separate being, the soul, mind, or thinking principle, which uses the brain as its instrument,—in either case, a careful study of the various mental phenomena observed in Animal Magnetism must throw light on the laws of thought, perception, sensation, &c. There is, for example, a class of patients, who, in the magnetic sleep, can accurately point out the precise part of the brain which acts in every manifestation, whether of thought, of sensation, of muscular motion and muscular sense, of memory, in short, of every act in which the brain is concerned. Some can even see, and describe consistently, the actual physical changes in the brain which accompany these acts, and it can hardly be doubted that much valuable information may thus be acquired. I have already pointed out, that the questions of the essential nature of mind, and even of matter, are beyond the reach of the human faculties; but the laws of their mutual relations are attainable. While, therefore, we confess that we know nothing, and probably

never shall know any thing, of the essence of mind, let us diligently use all the means in our power to acquire a knowledge of the laws of its action.

4. Again, it is quite easy to see how sympathy and clairvoyance may be turned to useful purposes. They may enable us to obtain information about absent friends or relations; nay, they are actually often used for that purpose. They may be used to discover missing or stolen goods and documents, and for this purpose also they are daily employed. In Part II. will be found some instances of such applications of lucidity. I have already said that I think it far from improbable that this power may be so used as to throw light on obscure historical points, and to discover documentary evidence in regard to these. Moreover, I have already described the principle, which certainly has nothing impossible in it, of the use of animal sympathy in the projected Snail Telegraph, or, as it is called by the inventors, the Pasilalinic Telegraph; and I have also mentioned the application of lucidity to the inspection of the living frame, healthy or diseased, for anatomical and physiological as well as medical purposes.

All these applications are yet in their infancy. But as the number of observers increases, so will increase, not only the number of cases of lucidity, but also that of useful applications, which, if not made now, will sooner or later be discovered.

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5. There is, indeed, one useful application of our knowledge of Animal Magnetism, which has already been made, and will yet be made to a greater extent; I mean that of explaining many things, which, to

the ignorant, appear supernatural, and which, the knowledge of their real nature having, in earlier ages, and even down to a period not very remote, been considered as a secret or mystery, and confined to certain classes of men, such as priests, adepts, magicians, sorcerers, and perhaps astrologers and physicians, some of whom may have really believed that they possessed supernatural power, acquired the names of magic, sorcery, witchcraft, the black art, &c.

All sorts of necromancy, divination, and oracles, may be ranked in the same category; and it may safely be said, that the more intimately we become acquainted with Animal Magnetism, the more do we find, that every notion which has prevailed among men in regard to these matters may be referred to natural causes, connected with Animal Magnetism in some of its innumerable developements.

In the heathen temples, the magic cure of disease was often associated with the oracle, and the belief in both was universal. If we grant the possibility of clairvoyant prevision, and the evidence seems to me to lean in favour of it, we may readily understand how the priesthood, trained in the sacred mysteries, knew how to produce the magnetic state, including lucidity, especially in females, who are more readily magnetised. The lucid priestess, rendered so by means partly known and partly unknown, but certainly with the aid of music and fumigations, probably also by gazing and passes, sat on her tripod, which was perhaps a magnetic apparatus, and, by means of her lucidity, described the diseases of her

clients, or predicted future events. When true lucidity was not to be found, imposture was resorted to, but it is hardly possible to believe that there was no foundation whatever for the universal belief.

There can be no doubt that the priests of India, Egypt, Greece, Rome, and other pagan countries, had secrets or mysteries, which were carefully veiled from the public eye. It is equally certain that those of Egypt had extensive knowledge of natural truths, both in astronomy and physics, as well as in medicine, and that the sages of Greece resorted to their temples for information. Such acute observers as the Egyptians could not fail to discover the leading facts of Animal Magnetism, which indeed occur spontaneously every day. A spontaneous somnambulist, if lucid, and capable of truly describing absent persons and objects, perhaps also of predicting the inevitable consequences of what he saw, would be regarded by the people as inspired by the gods; while the priests, who studied the matter, and made it a crime for any but their own class to do so, would soon find out how to produce the inspiration at pleasure, especially if, as is now found to be the case in India, according to the unimpeachable testimony of Dr. Esdaile, every man proved to be susceptible of Magnetism.

This is a most tempting subject of investigation I had already, to a considerable extent, collected materials for a brief history of Magnetism, and its various developments, from the earliest ages down to its rediscovery by Mesmer; and I had intended here to show, that all the magic, sorcery, divination, and witchcraft, of the early and middle ages was, in

so far as founded on natural truth, only the result of a knowledge of Animal Magnetism, a knowledge jealously guarded by those who possessed it, and probably at their suggestion, regarded by the people as the direct gift of infernal powers. This has been often proved, and many authors, especially in Germany, have treated of the subject, although there is no English work to which the reader might be referred.

Such, therefore, was my intention; namely, to have given a brief abstract of what had been ascertained, by the laborious investigations of many learned men, in regard to the history of magnetism, and its relation to magic, witchcraft, divination, &c.

But while occupied in this research, for which my other avocations left but little time, at uncertain intervals, I was informed, and I rejoiced to find the information correct, that the proposed work was in far better hands, in those namely, of the veteran defender of modern magnetism in this country, Mr. Colquhoun, whose "Isis Revelata," many years ago, contributed in a great degree to create that general interest in the subject which has of late so greatly increased. Those who know that gentleman and his works, are aware that his learning is profound, his research unwearied, and his intellect clear and comprehensive. His proposed work on the History of Animal Magnetism is, I rejoice to say, in a state of great forwardness; and I gladly refer you to it, and refrain from here entering minutely into the questions above alluded to.

I shall content myself with pointing out, that a great proportion of those things which are called magic, witchcraft, divination, &c., obviously depend

on those principles of Animal Magnetism which I have endeavoured systematically to present to you.

6. Thus, not only the ancient oracles, and the magical cures of the pagan temples, but also the divination which even yet survives in Egypt, and of which Miss Martineau and other writers have given us an account, are clearly to be referred to lucidity or clairvoyance, as, in regard to the latter mode of divination, I shall endeavour to show, when treating of the theory or explanation of Animal Magnetism. The wonders of the magic mirror, and of the magic crystal, will also be found, I think, to depend essentially on the same cause. The researches of M. Dupotet have led him, it is said, to the discovery of the secret of much of the magic of the middle ages, including the magic mirror, and the world looks anxiously for the completion of his investigations. It is well known, also, that the magic crystal has of late attracted much attention, and that several ancient crystals are extant, the properties of which, it is to be hoped, with the help of Reichenbach's discoveries, will admit of scientific ascertainment.

7. The belief in witchcraft, in the power possessed by certain persons of rendering themselves invisible, which feat is now daily exhibited by such operators as Dr. Darling or Mr. Lewis, who become invisible to their subjects *in the conscious state*; in that of assuming the form of any man or animal, which is quite as easy, by means of suggestion, as the former; in the power of travelling through the air to a distant place, and seeing what there occurs; finally, the belief in intercourse with spirits, good or evil, which occurs daily, whether as a dream or otherwise, in

magnetic or spontaneous extasis; all these are explainable by what has been said on sympathy, suggestion, lucidity, trance, and extasis.

It is notorious that, while many persons suffered for witchcraft, who died denying every allegation against them, many confessed to all the above offences, as they themselves regarded them. The truth and actual occurrence of the facts, or visions, or delusions, which are still facts, is the most satisfactory explanation of such confessions.

Animal Magnetism will finally dissipate all the obscurity and all the superstition which has attached to this matter; and when we see that the facts, delusions or visions, however astounding, depend on natural causes, superstition will have lost her firmest hold on the human mind.

8. Another obscure subject has been, in part, cleared up by the discoveries of Animal Magnetism. I mean, spectral illusions, or Apparitions. There can now be no doubt, that some apparitions are visions occasioned by lucidity, that is, by clairvoyance, occurring spontaneously. In these, the absent person is really seen, and his occupation at the moment is also perceived. Or the image of a dead person is recalled by suggestion, and becomes so vivid as to be taken for reality.

There is, as we have seen above, a third species of spectral appearances, depending on the odylic light from graves, &c. This, according to Reichenbach, is described generally without specific form, a mass of faint white light, often as high as a man. The accounts I have had of it, as seen by persons in this country, are similar. It is easy to imagine, that an

excited and terrified imagination may give a human form to this light, and such, in the opinion of Reichenbach, is the origin of ghosts, which are generally white. But it is remarkable, that in the very first case mentioned by Reichenbach, that of the light seen by the amanuensis of the blind poet Pfeffel, in a garden, over a spot where, on digging, there were found the remains of a human body, imbedded in a mass of lime, doubtless buried there many years before, during a pestilence, the young man saw it in the form of a female figure floating over the spot, with one arm on her breast, the other hanging down. I am not prepared to say, that in this case, in which the observer was repeatedly questioned in presence of the object, the learned Baron has not been rather hasty in regarding the form as altogether fanciful. Further investigation only can show whether the light from a body may not have the general form of the body, as asserted by the seer in this case.

But when we thus refer certain classes of apparitions to natural causes, we are not yet able with certainty to account, in this way, for all. Cases are recorded, and I shall give one or two in Part II., in which it is stated, and on good testimony, that apparitions, generally of persons at that moment dying or dead, have been seen, not as a faint light, but in their natural aspect and colour; not by one terrified peasant, but by two or more self-possessed and educated men. Nay, some of these are said to have spoken, and to have done so for a purpose. Every one knows the story of Lord Lyttleton, and of the mark left on his hand, as a sign of the reality of the apparition. But, granting that to have been a dream,

we cannot apply the same theory to the case of the apparition which I shall mention in Part II., which was seen by a whole party of officers at table, and by one among them who had never seen the person whose figure appeared. The explanation of such facts can only be looked for, when we shall have more deeply studied every branch of the subject. I am inclined to think, that Animal Magnetism will supply us with a key for the explanation even of this class of Apparitions on natural principles. I need hardly mention, what is well known, that another class of spectral appearances, not connected with our subject, is that which depends on optical illusions, or disordered internal perception, as it has been illustrated and described by Sir W. Scott, Sir D. Brewster, and many other writers.

9. There can, I think, be little doubt, that the second sight is also a phenomenon depending on Animal Magnetism, that is, on spontaneous lucidity. The objects of the seer's vision are commonly said to have been such as were at a distance, such as an approaching traveller, or enemy. If we suppose the seer to have become, by concentrating his thoughts, lucid, and yet conscious, or at all events, if in the sleep, yet capable of speaking, and conversing with those around him, he may have seen, by clairvoyance, the distant traveller, toiling along a mountain path, which he recognises as distant, one, two, or more days journey, and he may thus have predicted his arrival and described his appearance. I know that, in certain persons, extreme voluntary concentration, or reverie, may alike produce the conscious lucid state, and that persons unknown to the seer

may thus be seen. I have good reason to believe, that is, the testimony is such as I have no reason to doubt, save the strangeness of the fact, that I have myself been seen, in that state, by a gentleman in whom it frequently occurs. I mean that this took place before we ever met, and when he had only heard of me from another gentleman, who had corresponded with me on Animal Magnetism, but had never then seen me. That this kind of distant vision often occurs in the magnetic sleep, we have already seen. It is its occurrence in the conscious state which is so remarkable. Probably, to judge from the accounts we have of them, the Highland seers were sometimes conscious, that is, while lucid, still retained their ordinary consciousness, and sometimes in the magnetic sleep, or in a dreamy state closely allied to it, in which their consciousness might be more or less distinct and separated from their waking consciousness.

10. I have not, in treating of lucidity, mentioned, so fully as I am now enabled to do, the fact that Major Buckley generally produces the clairvoyance I have described, in which the clairvoyants read mottoes, &c. enclosed in boxes or nuts, and known to no one present, without causing magnetic sleep, or affecting consciousness. He has now produced this remarkable state and degree of lucidity in 89 persons, most of whom belong to the upper, educated class. Major Buckley has most kindly furnished me with some details, which will be found in Part II. I shall speak of his method of operating, when I come to the attempt to explain these phenomena.

11. To return to the second sight. It is also said

to extend to future events, and I am not prepared to deny the possibility of this. I have elsewhere referred to the prediction of a seer, which had become a universally believed tradition in the Highlands, that the male line of Mackenzie, Lord Seaforth, should be extinguished in the person of a "Caberfae," or head of the name, as in that clan he is called, who should be deaf and dumb. The last Lord Seaforth, whom I have seen in his unfortunate condition, deaf, unable to speak articulately, and suffering from paralysis, was in his youth a man of uncommon ability, and free from any such defects. He had a large family, and several sons, all of whom died before him, so that the title is now extinct. The family is represented by the Hon. Mrs. Stewart Mackenzie of Seaforth. The prediction was current long before the events took place, how long I know not; but the period of its fulfilment was indicated by the seer as to be marked by the contemporaneous occurrence of certain physical peculiarities in one or two chiefs of other clans. These also occurred, as has often been affirmed to me; and it is mentioned in Lockhart's Life of Scott, that Mr. Morrit of Rokeby, being on a visit to Brahan Castle, the seat of the family of Seaforth, heard the tradition in all its details, while Lord Seaforth had yet several sons alive, and in perfect health.

12. A still more remarkable instance of prevision is that of M. de Cazotte, who, some years before the breaking out of the French Revolution, predicted, with great minuteness, its bloody character, and the precise fate of many noblemen, literary men and ladies, and even that of the King and Queen. This

prediction, which was uttered at a time when all in Paris looked forward with confidence to the peaceful march of Reform, excited great sensation. It was communicated, by persons who were present, to friends in England, and became the topic of conversation in the highest circles, while no one believed in its fulfilment as probable or even possible. Persons are or lately were alive, who knew of it at that time. It has often been printed, and I shall give some account of it in Part II. Here I shall only observe, that we have an account not only of the vision or tradition, as in the former case, but of the seer. And it is most important to remark a fact which, although often recorded, is omitted, as not essential to it, from many editions of the story, that M. de Cazotte was frequently in the habit of uttering predictions; and that, previous to doing so, he invariably fell into a state, which is described as a kind of sleep or dreaming, but not ordinary sleep. It was, doubtless, either the magnetic sleep, or a state of deep and dreamy abstraction, favourable to lucidity. I confess that this circumstance is, to me, the strongest evidence, if such were wanting, of the truth of the story.

13. This leads me to allude, briefly, to the subject of popular traditionary prophecies, to which, especially as regards certain predictions long current in Germany, I ventured to draw public attention in an article in Blackwood's Magazine for May 1850. These predictions enter into very curious and often minute details, exactly resembling such as would be given of a distinct vision. They are generally described as having been seen by the

prophets or seers, some of whom appear to have been what are called in Westphalia, Spoikenkiker, that is, ghost-seers, in other words, highly sensitive to the magnetic influence. At all events, these ghost-seers are frequent in the country, and among the people, where the prophets also have appeared.

The predictions above alluded to, refer in general to events to happen in Germany about this time, that is, soon after the introduction of railroads, and especially to a dreadful general war, in which the final conqueror, or great Monarch, is to be a young prince who rises up unexpectedly. The war is also to break out unexpectedly and suddenly, after a period of disturbance and revolutions, while all the world is crying, "Peace, peace." I need not here enter into more minute details, for which I refer to the article above mentioned. I shall only add, that the state of Europe, and the events which have occurred since that paper appeared, are much in favour of the general accuracy of the predictions, whatever their organ. Time alone can show, how far they are to be fulfilled. But their existence, as authentic and generally received traditions, is at all events a remarkable circumstance.

It appears to me, that while some predictions, which are said to have been fulfilled, may have been nothing more than the deductions made by a superior intellect, contemplating actual facts, and their most probable consequences, this explanation cannot apply to such as that concerning the Seaforth family, nor to that of M. de Cazotte; nor, should they be fulfilled, to many of those of the Westphalian and Rhenish seers, who are ignorant, illiterate peasants.

Men, such as Napoleon, have hazarded predictions as to the inevitable occurrence of a great war, the end of which, according to Napoleon, would decide whether Europe was to be Cossack or Republican. But such guesses, dictated by profound reflection, or extensive knowledge of men and of politics, as well as of history, are always vague and general; whereas the predictions above mentioned are not only precise and minute, in many cases, but are described as being seen, in a trance, sleep, dream, or reverie, in short, as actual visions, not deductions. That such visions, even if true previsions, may be mixed up with mere dreams, and exaggerated or otherwise disfigured by preconceived or suggested ideas, is very probable. But the cases above referred to, with their minute particularity, cannot be disposed of in this way. While, therefore, I doubt not that many spurious predictions have existed, I think we are entitled to admit, that genuine prevision or second sight is a possible occurrence as a spontaneous fact, and that it is to be explained on the principles of Animal Magnetism.

In my next Letter, I shall endeavour to show, that the explanation of the phenomena of Animal Magnetism is not so hopeless a matter as may at first sight be supposed. I have already pointed out, that we are unable to explain any natural fact, even the most familiar, in the sense of ascertaining its ultimate cause. All that we can do, is to reduce or refer facts to certain natural laws, which, like that of gravitation, are nothing more than collective facts enabling us to see the law or rule, according to which the facts occur, but not throwing any light on

the ultimate question, *Why* or *how* they occur? We know that the Sun and the Earth attract, or tend towards, each other with a force, which has been shown to vary, according to a certain rule, in proportion to the masses of matter which act, and to their distance from each other. But we know no more. We cannot tell why they should tend towards or attract each other; nor what is the nature of the force; nor how it operates; but only that it does operate; or rather, we know only that a fact occurs, and we ascribe it to a force, which we conceive to be the cause of it. Our explanations, in any branch of science, reach no farther than this; and I propose to show, that we may, if we only study it, learn as much, in process of time, about the nature or cause of Animal Magnetism, as we know about Gravitation, Chemical Attraction, or Electricity.

LETTER XIII.

Let us now try whether we can, by comparing the facts which have been ascertained, throw any light on the cause or causes of the phenomena of Animal Magnetism. It is well known that Mesmer ascribed the facts which he observed to a peculiar fluid, which he called the magnetic fluid. This he supposed to exist in the human body, as well as in the magnet, and he does not seem to have distinguished accurately between vital magnetism and what has recently been called ferro-magnetism, that power, namely, by which the magnet attracts iron-filings, and the magnetic needle, when freely suspended, points North and South.

As it was soon and easily perceived, that the human hand does not attract iron-filings, and cannot give to the needle the property of pointing to the magnetic poles, it was rashly concluded that Mesmer's idea of a magnetic fluid, existing in the body, was altogether without foundation; and his facts were then rejected and denied. There can be little doubt that Mesmer and his followers were in a great measure to blame for this result. They shrouded their operations in mystery, and spoke with undue confidence on points of theory which had not been sufficiently investigated; nor is the memory of Mesmer quite free from the reproach of a certain amount of charlatanism, and of having preferred his own

personal interests to those of science. A not unnatural prejudice was thus created against what he taught, and the progress of truth was retarded. The reports on Animal Magnetism by the various commissions of men of science appointed, in France, to examine it, although in some points favourable to the existence of facts well worthy of investigation, yet had on the whole an unfavourable effect, as the commissioners were not successful in obtaining good evidence of the higher phenomena, and evidently leaned to the opinion that, in some cases, deceit was practised. Yet these reports were not decisive. Bertrand and Colquhoun have shewn their imperfections, and they are now seldom referred to by those who know any thing of the subject practically.

On the other hand, the Marquis de Puysegur, who devoted his life to the practice of Animal Magnetism, and who was far above suspicion, continued to obtain, by the method of Mesmer, very remarkable results, especially in lucidity and the cure of disease. The experiments, also, of Dr. Petetin of Lyons, established the fact of the transference of several senses to the epigastrium as a spontaneous occurrence; and in all countries, men continued quietly to study the subject, chiefly, however, with a view to its use as a remedy. No one undertook a regular inductive experimental investigation, but many facts were empirically observed.

At last Baron von Reichenbach, about 1843 or 1844, was accidentally led to study the effects of magnets on susceptible persons, at first, indeed, on such as were suffering from disease of the nervous system. This enquirer was peculiarly fitted for the

task. To a thorough scientific training, and the reputation of an accurate observer and skilful experimenter, amply justified by his many scientific memoirs, and his success in improving the manufacture of iron, he added the advantages of an acute and logical intellect, of habits of patient and persevering thought, and caution in drawing conclusions, as well as extreme conscientiousness in reporting the facts observed. It was fortunate for science that his attention was directed to the subject. But I must here mention, that his experiments, so far as I know, were not made on persons in the magnetic sleep, but were rather confined to the influence exerted by magnets, crystals, the human hand, &c. &c., on persons in the natural waking condition. His object was, to begin at the beginning, and to lay a truly scientific and lasting foundation for more extended enquiries.

He began his investigations with a strong prejudice against the views of Mesmer, a prejudice universally diffused among the scientific men of Germany. But he was soon compelled, by the force of facts, to admit some of the very statements which had been most repugnant to him. I may specify, the influence exerted by the magnet on the human frame; the fact that water may be magnetised, so as to be known by the patient from ordinary water; the action of the human hand; its power of magnetising water as well as the magnet does; and the appearance of light from the fingers of the operator.

He now entered on a regular series of researches, continued during nearly five years, and on upwards of 100 persons, in which he made the important

discovery, that light, visible in the dark to sensitives in the waking state, is emitted not only by the hand, and by the magnet, but by crystals, and, in fact, by all bodies more or less. He further observed, that his sensitives, when in a cataleptic state, or in that of spontaneous somnambulism, became far more sensitive than before. He found, that heat, light, electricity, galvanism, chemical action, friction, animal life, and vegetation, all caused emanations of the same light seen in the magnet, in crystals, and in the human hand. And he finally ascertained, that sensitiveness is not a morbid state, but is found in healthy persons, and that one person out of three is more or less sensitive, not indeed always to the light, but to the influence of magnets, &c., as proved by their sensations.

By these laborious researches, Reichenbach was finally compelled to adopt the hypothesis of a peculiar influence, or force, to which he has given the name of Odyle, and which he regards as the cause of all these phenomena. And he was also forced to admit that odyle is identical with the magnetic fluid of Mesmer, that is, in so far as the latter differs from ordinary or ferro-magnetism, from which Mesmer failed to distinguish it. In magnets, odyle is associated with ferro-magnetism; in light, with light; in heat, with heat; in electricity and galvanism, with the electric influence; in crystals, &c. it is found alone, and, while analogous to all these imponderables, forces, influences, or fluids, as some of them are often called, it is distinct from all.

The name given to this influence is a secondary matter. I have called it, in the preceding pages,

Animal Magnetism, as being a name established and known, but if it is to have a new name, that of Odyle, which conveys no theoretical opinion, is preferable, and indeed unexceptionable. In regard to its nature, we know no more than we do of heat, light, electricity, galvanism, ferro-magnetism, chemical action, cohesion, gravitation, &c. We may call it a force, as we do chemical action, gravitation, and cohesion; or a fluid, as we speak of the electric, galvanic, or ferro-magnetic fluids; or an imponderable, as we call heat, light, electricity, and magnetism. It may be essentially a motion in the particles of matter, as heat and chemical action are supposed to be; or a motion in the particles of some subtle ether, as light is now considered; perhaps even of the same ether, if such exist. All this may, or may not be. What we know is only that certain facts occur, and we cannot, from the constitution of our minds, avoid referring these to a force or influence, which, when the phenomena are carefully studied, is found not to be identical with any of the other influences or forces above mentioned, and must therefore have a name to itself.

It is quite possible, and even probable, that many, or all of these influences, may, in the progress of our knowledge, be referred to one and the same common cause or principle. But till such a common principle be discovered, the attempt to classify the phenomena of odyle under any other imponderable, such as heat or light, electricity or ferro-magnetism, would only lead to hopeless confusion. And even after such a common principle shall have been discovered, it will be necessary to classify these

different phenomena, as different modifications or phases of it.

For these reasons, I shall use the terms odyle and odylic in discussing the subject theoretically; premising, that I use odyle as synonymous with what has been called Animal Magnetism in the foregoing Letters.

The odylic influence, like that of heat, light, and electricity, is universally diffused. In regard to Ferro-magnetism, that force was long supposed to be confined to certain bodies, such as the loadstone, and two or three metals. But even then, the earth was necessarily regarded as a vast magnet. The beautiful discoveries of Faraday, however, have shown, that, in a modified form, called by him diamagnetism, because bodies under its influence place themselves, when freely suspended, at right angles to the magnetic meridian, ordinary magnetism is possessed by all bodies. And his most recent discovery, that oxygen gas is attracted by the magnet, is a pregnant proof that our knowledge of this force, and of its effects on our earth and atmosphere, admits of indefinite extension. I need hardly point out, that the discovery of diamagnetism harmonises well with the earlier discovery of Reichenbach, that all bodies act on sensitive persons, and gave out luminous emanations, as the magnet does.

The universal diffusion of the odylic influence naturally leads to the anticipation, that, like heat, light, &c., it must exercise some action on the human body. That it does so, has been experimen-

tally demonstrated, and may at any time be proved by the action of crystals on the sensitive.

Like heat and light, odyle is transmitted through, or traverses space, by what may be called radiation, and is also, like heat and electricity, conducted through bodies. It appears to travel less rapidly than light; but it is conducted through matter much more rapidly than heat. It passes readily through all known substances, but with somewhat less facility through fibrous or interrupted than continuous structures. Thus paper or wood are not traversed so easily by it as some other bodies, but cannot long arrest it. Heat passes very slowly through most bodies excepting metals; and electricity is arrested by most non-metallic bodies, and is indeed only well conducted by metals, charcoal, and certain liquids.

Odyle may be, to a certain extent, accumulated in a substance, but is slowly dissipated again. The body charged with it retains the charge longer than does one charged with electricity.

Like electricity and magnetism, odyle has a strong tendency to a polar distribution. Thus, in magnets, in crystals, and in the human body, it is polar, and the opposite poles exhibit distinct modifications. In bodies confusedly crystallised, and in amorphous bodies, the polar arrangement cannot be observed.

Like heat, light, electricity, and magnetism, odyle tends to a state of equilibrium, and its external manifestations seem to depend chiefly on the disturbance of this equilibrium. Just as a hot body, radiating more heat than it receives, soon comes to an equilibrium of temperature with the surrounding

bodies, so does a body, odylically excited or charged, tend to, and ultimately attain, an equilibrium of odylic force with the surrounding bodies. And just as ferro-magnetism is found polar and active in a magnet, which is in a certain ferro-magnetic state, a state we may call a peculiar disturbance of equilibrium in the ferro-magnetic force; so, in a body odylically polar, and odylically active, such as a magnet, a crystal, or the human body, we may suppose a like peculiar arrangement or distribution of the odylic force, the results only of which, and not its precise nature, are known to us.

Such is a very brief and popular sketch of the nature of that influence to which I consider we must, in the present state of our knowledge, refer the phenomena of Animal Magnetism. But while I have endeavoured to show that odyle is to be ranked with the known imponderable agents, I am quite aware that we know comparatively little of the laws by which it is regulated. The observations made on persons artificially magnetised, or mesmerised, have hitherto been almost entirely empirical, and have not been guided by a plan of research. Those on natural somnambulists have been accidental and imperfect; and the little that we do know on the subject, we owe entirely to the researches of Reichenbach, made on persons in the ordinary state. These researches have laid a firm and lasting foundation for future investigations, but it must be remembered that the subject has peculiar difficulties.

First, there is the fact, that hitherto the observer has not been able to examine the most important facts by the aid of his own senses, but has had to

trust to the sensations of others. In my Preface to the translation of Reichenbach, I have endeavoured to prove, that this is no argument against the observations, if made with due care, and on a sufficient number of persons. There are many facts, admitted and reasoned upon in all sciences, by those who have not personally seen them, and know them only by the reports of those who have. Nor is there any reason why this should be less practicable in odylic enquiries than in others, for example, in geology, geography, meteorology, and above all, in medicine. Many facts in medicine rest exclusively on the testimony of the patient, whose descriptions the physician cannot test, save by comparing them with those of other patients, or with those of the same patient at another time. Every thing, in medicine as well as in researches on odyle, depends on the sagacity, knowledge, experience, and honesty of the observer or physician, who, if he cannot distinguish false statements from true, after a little experience, is not well qualified for such observations. An observer, possessing the necessary qualifications, will not find this difficulty insuperable; but it is a difficulty, and should stimulate us to increased ardour and perseverance in the pursuit of truths, which are at once more interesting and more difficult of attainment than many others. The difficulty, however, becomes daily less by practice, because we learn the necessary precautions against illusion; and our increasing knowledge of the phenomena enables us to detect fallacies and to avoid sources of error.

Secondly, we do not yet possess any means of collecting, accumulating, and concentrating the

odylic force, as we can do in the case of magnetism and electricity. The odyle which, in the magnet, accompanies ferro-magnetism, is, indeed, more powerful in proportion to the force of the magnet, but, even in the most powerful magnet yet tried, it has not reached so high a degree of intensity as would be required to enable us duly to investigate its properties with ease and complete success. One great desideratum is an odylic battery, just as we have a galvanic battery. Since chemical action gives rise to odyle, it is probably in some form of chemical action that we shall find the means of constructing such a battery, and when we shall have thus obtained the power of odylically affecting every man, a vast step will be gained.

Thirdly, we have not yet obtained, as in heat, light, electricity, galvanism, or magnetism, a convenient and accurate means of measuring the quantity or intensity of odylic force. We do not possess any substance, which is so affected by odyle, that its consequent changes may be rigidly measured and referred to a standard. But if we reflect, that odyle has only just been discovered as a physical agent, and that the galvanometer and photometer are but recent inventions, while daily improvements are made in all our instruments for measuring electricity, light, and the other analogous forces, the natural conclusion is, that a diligent study of all the properties of this new force, will ere long yield us an odylometer. It is not improbable that it may be of an animal nature, since the most marked property of odyle is its peculiar action on the nervous system. But whatever its nature, such a discovery would at

once do the work of a century in promoting the progress of odylic science. Let us hope that it will not be long delayed.

In the meantime, let us examine whether we cannot turn to some account the knowledge which we already possess of odyle and of its manifestations, in accounting for the phenomena of Animal Magnetism in a natural way.

1. If the human body be a perpetual fountain of odylic force, in virtue of the chemical changes at all times going on within it, in the processes of respiration, digestion, assimilation, excretion, secretion, muscular and nervous action, &c. and if any body, containing odyle, radiates it to all other bodies, it is easy to see how the vicinity of a vigorous healthy person may powerfully affect one sensitive to odylic influence.

2. If the odyle in the human body be polar, and if, as is the case, according to Reichenbach, the hands be the chief or primary poles (there are, as in crystals, secondary axes and poles, but in man the transverse axis is the principal one), then we can easily understand how the hand should be so powerful in producing magnetic, that is, odylic effects, as we find it to be. This is confirmed by the fact that light is seen to issue from the points of the fingers, not only by sensitives in the ordinary waking state, but still more vividly by persons in the magnetic sleep.

3. These persons, of both classes, also see light proceeding from the eyes and mouth, which are also subordinate foci of odyle, the eyes being, as the hands, and indeed the halves of the body are, oppo-

sitely polar. Hence the efficacy of gazing, or fascination, and of breathing on the head or over the heart of the patient, with the mouth close to these parts, the breath being highly charged with odyle.

4. Supposing a current of odyle, like that of galvanic electricity in an open circuit, to tend to pass from the positive or + pole, through any interposed body, to the negative or — pole, then, as the left hand is odylo-negative, and the right positive, the odylic current must pass from the right hand, through any substance held in the hands, or touched by them, to the left hand, thence up the left arm, through the chest, and so down the right arm, till the circuit is completed. When the circuit is not closed, as we close it by joining the hands, or by holding a conductor with them, the odylic current does not take place, just as in an open galvanic circuit; the odylic force is in a state of tension, and polar, that is, strongest at the poles.

If now the operator, in whom a similar state of tension exists as in the patient, takes hold of his hands, right in left, and left in right, which is the natural or normal way, the current from his right hand, the patient acting as a conductor, and closing the circuit, will flow into the patient's left hand, up his left arm, through the chest, down the right arm, thence to the operator's left hand, up his left arm, through his chest, and down his right arm, thus completing the circuit.

This current is very strongly felt by the sensitive, and as it harmonises with, and is added to their own, the sensations are agreeable, although they often become too violent, and if continued would

cause, in some cases, fainting or convulsions. This general fact, observed by Reichenbach in waking sensitives, I have often confirmed, as to the great power and agreeable nature of the sensation, which is often compared, by the patient, to something flowing exactly in the direction described.

5. But if the operator's hands be crossed, before he takes hold of the patient's, then the two currents are opposed, instead of being united. The result is, that a species of contest occurs, accompanied by sensations so horrible, that very sensitive persons cannot endure the experiment for a minute, and can hardly ever be persuaded to allow it to be repeated. This remarkable fact, observed by Reichenbach, I can confirm to the fullest extent; having been fortunate enough to meet with a highly sensitive patient, who, when I tried the experiment, without saying one word to her, tore away her hands after a few seconds, and declared the sensation to be so intolerable, that, had it continued only a few seconds longer, she must have fainted and been convulsed. No entreaties nor bribes could induce her to let me repeat the trial; indeed her expressions were almost verbatim those of one of Reichenbach's most sensitive patients, and this poor woman had never heard either of him or of his book, which at that time, early in 1846, was not yet known in this country. In a less striking degree, I have seen the same fact in many other cases.

6. It is obvious that the action of magnets and crystals, both of which are polar, on the patient, admits of the same explanation. Both, in fact, cause currents, differing according to the pole held

in the hand, or to the hand which holds the pole. The pole, which causes a cold sensation in the right hand, produces a warm one in the left, and *vice versâ.* This I have verified more than a hundred times.

Non-polar bodies are altogether, according to their nature, cold or warm to the patient. It is odylo-negative bodies which are generally cold, such as oxygen, acids, &c.; and odylo-positive bodies which are warm, such as hydrogen, alkalies, &c.

7. With regard to what is called the magnetic state, whether that extend to magnetic sleep or not, we may attempt to explain it in the following manner. Ordinary sleep has been proved by Reichenbach to be connected with a change in the distribution of the odylic influence in the body. During sleep, the head, generally, is less odylically charged than in the waking hours. For details, I refer to the work of Reichenbach. Now, by the action of the operator, who, whether by passes, gazing, or contact, throws some of his odyle into the system of the patient, a change is produced in the relative amounts of odyle in different parts of the body or of the head, or, in other words, the distribution as well as the absolute quantity of odyle in the patient is changed. The precise nature of the change is not known; but we can readily conceive how, if different from the normal nightly change, as it undoubtedly is, it may produce a peculiar kind of sleep, in which the intellect remains awake, while the external senses are drowned in slumber. Such is the general view I would propose to take of the production of the magnetic state, and of the sleep. The essential

character of it I take to be this, that while most or all of the external senses are cut off from action on the sensorium, the internal senses are, perhaps in consequence of this, more alive than usual to odylic impressions of all kinds. It is certain, that persons in the magnetic sleep, or somnambulists, spontaneous or artificial, are always highly sensitive to odylic impressions, such as the light, the sensations of heat and cold, &c. Such persons as are moderately sensitive in the waking state, often become, in the state of somnambulism, sensitives of the highest order.

8. I would regard the spontaneous occurrence of somnambulism as nothing more than the spontaneous occurrence of that peculiar distribution of odyle which is caused in the magnetic processes, but without any addition to its quantity. And the same view will apply to the impressible state produced by Dr. Darling's process, as well as to the magnetic sleep of Mr. Braid's method, in neither of which is odyle added from without.

9. The power of the operator over the volition, sensations, perceptions, memory, and imagination of his subject, when the latter is in the magnetic or odylic sleep, and without any suggestion, may be supposed to depend on the odylic force of the operator being superior to that of the patient, while, from the conductibility and ubiquity of odyle, the operator continues in communication with that portion which has passed into the system of the patient. If odyle be the nervous force, or vital force, and it is at least as likely to be so as electricity, then it may be the odyle of the operator, overpowering that

of the patient, which moves the muscles and determines the sensations, &c. of the latter.

10. The attraction of the patient towards the operator, both mental and physical, may be explained on the same principle. This supposition, as well as the preceding ones, receive considerable support from the fact, that the sleeper constantly speaks of a light round his magnetiser, or of a luminous vapour, which extends to and embraces himself.

All the facts ascertained in regard to odyle point to an external influence, passing from one body to another, and here we have a visible something, which is seen to pass, not only from the points of the fingers, but from the whole person, of the magnetiser, to that of his patient.

11. The disagreeable and injurious effects of cross-magnetism arise, or rather may be supposed to arise, partly from the conflict of different odylic influences, and partly from the accidental reversal of currents, which must often occur, when others take hold of the patient's hands, or touch him in various ways. The facts are notorious to all who have looked at the subject.

12. The antipathy of the sleeper to certain objects or persons, probably depends on the strong and disagreeable odylic sensations they cause, according to whether they are negative or positive in reference to him.

13. Sympathy most probably depends on the harmonious action of the odylic force of the operator, or of any other person, on the temporarily exalted odylic state of the patient. And we may, without

much difficulty, conceive odyle to be the medium through which the impressions of sympathy are conveyed.

The existence of sympathy cannot be doubted. It is constantly seen in spontaneous manifestation, as I have already mentioned. Nay, it is often used, by those who are unwilling to admit the existence of direct clairvoyance, as furnishing an explanation of that phenomenon less repugnant to their preconceived opinions. Such persons, rather than admit that the clairvoyant possesses the power of vision without the use of the external eye, at once adopt or even suggest the hypothesis of such a degree of sympathy with the operator, as enables the subject to read all his thoughts with perfect accuracy. They do not stop to enquire whether this be in reality less wonderful, or less unaccountable on ordinary principles, than the notion of direct clairvoyance; nor do they consider that such sympathy is as truly a new sense as any thing can possibly be. But all men know, that sympathy, to a very remarkable degree, is a daily recurring fact, and, although quite unable to explain it, having never perhaps thought on the subject, they embrace it at once as a refuge from the obnoxious idea of direct clairvoyance.

I need hardly remind you here, that, even if we admit, as I unequivocally do, sympathy and thought-reading as sufficient to explain, if they be admitted, many instances of clairvoyance, namely, such as I have called sympathetic, mediate, or indirect clairvoyance, yet there are many facts which this explanation will not reach.

I wish, in this place, only to point out, that, ad-

mitting sympathy, odyle is most probably the agent or medium. The odylic atmosphere of the operator, and that of the subject, interpenetrating each other, and the former predominating over the latter, the subject becomes, for the time, a partaker in the thoughts and feelings of the operator; and thus, although the details of the process are shrouded, at present, from our sight, thought-reading is brought about. I have no doubt that such sympathy does occur, and I consider it highly probable, that the explanation here suggested, as far as it goes, is the true one. Of course, I understand it to apply to spontaneous, as well as to artificially excited sympathy. It is obvious, that to an influence like odyle, as to light, distance may be a matter of no importance. If odyle exist, it traverses space, as light does; only, as appears from the observations of Reichenbach, not quite so rapidly.

14. We now come to the explanation of direct or immediate, or true clairvoyance, which I have already given my reasons for admitting, as an ascertained fact, whether we can explain it or not.

This phenomenon is the great stumbling-block. Some boldly declare that they never *will* believe it, forgetting that belief is involuntary, and that, on sufficient evidence, they must, if they attend to that evidence, believe it. In my opinion, after reading, I will not say the whole recorded evidence, but as much of it as I could procure, the recorded evidence of the fact is sufficient. But I have not expressed that belief, until after I had seen it myself. Now I have observed two things among those highly estimable persons who do not yet admit the fact of direct

clairvoyance. The first is, that they are, in general, quite unacquainted with the recorded evidence. The second is, that their objections, when sifted, always assume ultimately the shape of an assertion, that it is impossible, or that, as it cannot be accounted for, it must be rejected. I might add a third, namely, that these persons have rarely, if ever, investigated the matter for themselves. Now I do not quarrel with the philosophic caution which declines to adopt an entirely new and startling fact, unless on unexceptionable evidence, or on ocular demonstration. But when the witnesses are numerous, their character unimpeached, and the fact not physically or mathematically impossible, caution is not entitled to go further than to say, "I am not satisfied; I must enquire into these things." The most cautious philosopher has no right absolutely to reject facts thus attested, because he cannot see their explanation; and, above all, he has no right to brand the witnesses with the charge of deceit or imposture, *without full and careful enquiry*. If he will not, or cannot, investigate, let him, in decency, be silent. I do not invent; I speak of what happens every day; and I say, that those men of science who, declining to investigate, have nevertheless fulminated denial and accusations of falsehood against those who have investigated, have not acted on the golden rule, "Do unto others as ye would that they should do unto you," and their conduct is as illogical and irrational as it is unjust and impolitic.

But while I protest against this conduct, on the part of men of science, who ought to know better, I make every allowance for those not trained to

scientific pursuits, many of whom, unwittingly confounding belief and understanding, really have a difficulty in admitting any thing for which a plausible explanation cannot be found. I have more than once pointed out, that if we were to reject all that we cannot explain, little indeed, if anything, would be left; and that our explanations are, at best, but attempts to classify phenomena under natural laws, of which we know no more, than that they exist or appear to us to do so. Yet such explanations are of great use in facilitating the apprehension of scientific truths, and therefore I shall now endeavour to give such an imperfect explanation of clairvoyance as occurs to me, in the present state of our knowledge, as being admissible. It is only an attempt, however, and is not to be regarded as truth, but only as an allowable hypothesis. It is again to odyle that I refer, as the cause or rather medium of the manifestations of this kind of vision.

First, let me remind you, that the first observation of many lucid persons is, that they see, with closed eyes, the operator's hand, as well as his person, and other objects, and that all are luminous; indeed they are often described as surrounded by a luminous vapour or atmosphere, which, as I have already mentioned, embraces the subject, and mixes with his own atmosphere. Now I think this is clearly an odylic phenomenon. The objects seen are seen in odylic light, to which lucid persons are invariably highly sensitive.

Secondly; the eyes are not used, but the objects, if not clearly seen, are placed on the head or forehead, commonly on the anterior coronal surface. I

have seen a clairvoyante, who, in trying to write, *looks at* the paper with the top of her head close to it, her eyes closed and useless from their position. I have a specimen of writing thus executed by her. She is the same, who, when she wishes to place an object, such as a letter or lock of hair, "right before her eyes," places it in contact with the anterior coronal region of her head. If odyle or odylic light be here the agent, the cranium is no barrier to its passage to the brain, for odyle traverses all solid bodies that have been tried.

Thirdly; when distant objects are seen, the clairvoyant, if asked how he sees them, often speaks of a luminous cloud or fog, extending from them towards him, and joining a similar cloud from himself; in this combined cloud he then sees the object, at first dim and grey, afterwards plain and in its natural colours. This description tallies well with our hypothesis of the universal diffusion of odyle as the medium for lucid perception.

All this may be learned from the accounts given of their own sensations, given by intelligent lucid subjects, and it corresponds closely to the statements, on many points, of the sensitives of Reichenbach, who were in the waking condition.

15. Now, if we would proceed a little further, and endeavour to discover how lucid perception is obtained, I must again remind you of an opinion, which is not new, that every influence emitted by any body acts, so to speak, on all other bodies. The heat, light, electricity, and sound, emitted by any bodies, fall upon all other bodies, and consequently on our organs of sense, but so weakened as

to be utterly overlooked among the stronger impressions caused by nearer objects of sense.

16. Now, let us suppose that the odylic emanations, which appear certainly to be emitted by all bodies, fall on our inner sense, they also are entirely overlooked, in persons of ordinary sensitiveness, because they are very feeble, when compared with those of sight, hearing, smell, taste, and touch. The sensitive, however, perceive them, when their attention is directed to them, and under favourable circumstances; and the lucid are always very highly sensitive.

17. Next, let us see what happens in the magnetic sleep. In that state, the two most marked characters are, the closing of some one or more of the external senses, especially of sight, and of hearing, (for all sounds save the operator's voice,) the two which are constantly receiving impressions from without. The consequence is, that the inner sense, no longer distracted by the coarse impressions of these senses, becomes alive to the finer odylic emanations, (which do not require the usual modes of access, as we have seen,) and may even perceive the faint pulses or reverberations of the distant sights, sounds, &c., alluded to in the last paragraph but one, the odylic atmosphere aiding perhaps to convey them by their new route. If the subject be highly sensitive, and the external senses closed, he is in the very best condition for lucid perception; but the impressions he notices are not new; they were formerly overlooked because of their faintness; they are now attended to because of their intensity; for they are the strongest of all that now reach the sensorium.

18. One powerful argument in favour of this view is derived from the fact, that the lucid state occurs spontaneously, and is then always preceded by abstraction, concentration of thought, reverie, sleep, or somnambulism, all of which states render us more or less dead to the impressions of the external senses, and, by consequence, alive to odylic impressions.

19. I may here allude to the state of conscious lucidity, which, as I have mentioned, some individuals can produce in themselves; and this is always done by concentration or abstraction; and which Major Buckley has been so successful in producing in others. I presume some part of his process implies concentration of thought; but it is truly remarkable, that the chief part of it, after lucidity has appeared, consists in his making passes over his own face, and over or towards the object to be deciphered. Both manipulations are said by the clairvoyantes, to shed a flood of blue light (negative odylic light) over the object. Too many passes render the blue too deep, and reverse passes clear it up again.

20. Clairvoyants who see the intimate structure of their own bodies, or those of others, often describe the frame as bathed in beautiful light, and entirely transparent to them. This accords, in a remarkable manner, with the observation of Reichenbach's sensitives, to whom a thick bar of iron, shining in odylic glow, appeared transparent like glass.

21. When a clairvoyant takes into his hand a lock of hair or a letter, it would appear, that the odylic emanations adhering to these bodies, according to the account given by lucid subjects, enable

them to trace and discover the person to whom they belong. Can it be that the hair and the writing are never totally disconnected from him, and continue in odylic communication with him? Certain it is, not only that he is thus discovered, but that much confusion and difficulty occur when the objects have been handled by various persons. The clairvoyant sometimes sees the last person who touched them, but recognises, by an instinctive feeling, at least in many cases, that that is not the right person. He often requests the operator, by certain manipulations, to banish the intruding images, and never hesitates about the right one when found.

22. I have been informed by a gentleman, who is able to bring himself into the conscious lucid state, and in that state to see persons quite unknown to him, at a distance, that he can only compare the process by which he finds the person asked for, to that by which a dog, liberated from confinement, traces his master. He first finds the (odylic) trace in the enquirer's mind, then follows it back to the point where the person asked for last parted with the enquirer. From this point he pursues only the trace of the former, and soon finds him. I regard this observation, on which I have every reason to place entire reliance, as extremely interesting and important, in reference to the theoretical enquiry. And when similar observations shall have been multiplied, we may hope to advance much further.

23. When a clairvoyant sees past events, we may suppose that he follows their (odylic) traces upward,

instead of downward, from a given point. Here our theory agrees with that old one, which maintains that every event leaves an indelible trace, which continues to exist as long as the world to which the event belongs. In point of fact, in magnetic experiments with hair and with writing, past events are described every day as vividly as present ones, whatever may ultimately prove to be the medium of communication; and this, too, where the action of sympathy with the operator or enquirer is excluded.

24. We may apply the same principles to the explanation of witchcraft, magic, and sorcery, as practised in various countries from the earliest periods. I have already alluded to this, when considering the application of Animal Magnetism, and I have there given my reasons for not entering fully into the interesting historical questions connected with it, which are in far better hands, in those of the Author of Isis Revelata.

It is evident that the priests of India, Egypt, and Greece, were well acquainted with Animal Magnetism, and that they had probably various methods of producing artificial clairvoyance. The Egyptians, as is proved by paintings, used processes like our modern ones, and it is well known that soft music, a dim light, and fumigations, were used by magicians in all countries. Heathen tradition and mythology contain many traces of Animal Magnetism. Thus the transformations of the gods into men and animals, are founded on the power possessed by the magnetiser over the mind of his subject, even in the conscious state. I have seen this power, in regard to the perceptions of the patient, who was all the

time quite conscious, so complete, that he was made to believe the operator to be any other man, or any animal, or any inanimate object; and also to believe the same of any third person.

Now, our present knowledge of these matters is quite in its infancy, and there would be nothing marvellous or incredible in the news that some one had discovered, or rediscovered, the means of bringing any number of persons, at pleasure, into the impressible state in which suggestion acts so powerfully, and of acting on all at one time. By such means, jailors might be eluded, and he who had the secret might escape from a room full of people, eager to catch him, by simply deceiving or deranging their perceptions by such subjective metamorphoses, which they could not but firmly believe in. The ring of tradition, which conferred invisibility, is easily matched now-a-days; for nothing is so easy as for the magnetiser to render himself, and any other person or object, invisible to those under his control. The power of acquiring, silently, this control over several at once is, as I have said, now a desideratum; but that desideratum may soon be discovered, if sought for. I saw, two days ago, a gentleman made, by Dr. Darling, without any preparation whatever, but just as he entered the room, to believe a watch to be a turnip, a friend to be a lamp-post, and a huge balloon to ascend majestically from the floor, &c. From this, it is hardly a step to seeing the witch ascend on her broomstick, or the devil flying through the air to the Brocken, on the back of a goat.

We can readily understand how any one, pos-

sessed of this knowledge in an age of ignorance, might acquire the reputation of being a bought slave to Satan, from whom, at the cost of his soul, he had obtained his powers. Nay, we can even imagine the story of the Devil and Dr. Faustus, to be merely an allegorical warning against the risk, to him who too curiously pries into the mysteries of nature, of losing his hold on religion and his hopes of a future existence; an opinion not yet extinct.

25. Possession, which was universally believed in, was obviously founded on the occurrence, spontaneously, perhaps as a symptom of nervous disease, of a high degree of magnetic susceptibility. The patient saw and felt what no one else did. He believed himself, as others believed him, to be under the influence of an evil demon. If subject to extasis, he saw in his visions the spirit that possessed him.

26. Clairvoyance was doubtless used, or abused, to inspire confidence in the sorcerer. When he could truly describe absent and unknown persons, unknown places, the events there occurring, nay, the very thoughts of the enquirer's mind, and the desires of his heart, he might easily pass for a prophet, even without prevision. An adroit use of the present, known perhaps by clairvoyance to him alone, might convince the world of his power to read the future.

The magic of the modern Egyptians, as Miss Martineau has concluded, depends on clairvoyance. The boys who see are chosen, because the young are most susceptible. An operation is performed, including fumigations, which, when tried on Miss

Martineau, produced to a certain degree the well-known sensation of being magnetised. The boys are then told to gaze at a surface of ink on the palm of the hand. Now, we know that gazing thus, without the ink, as in Dr. Darling's method, produces a magnetic state, and even the sleep; while Major Buckley produces clairvoyance, and that too in the conscious state, by a process as easy. Probably, some passes are also made, and the boys, becoming lucid, see and describe, often by thought-reading, the persons asked for. That they sometimes fail and blunder is what happens in all such experiments, if genuine, both because the subjects are of unequal power, and because even a good subject varies in his power. But it is not possible to doubt that they often succeed, although, no doubt, there are sham magicians and spurious subjects occasionally. The ink serves chiefly as a mirror, but may also act in virtue of its odylic influence in aiding the induction of the magnetic state.

27. The magic crystal belongs to the same category. The high odylic virtue of rock crystal seems to have been known to the adepts of the middle ages; and crystals were cut into a round or oval shape, that they might act as mirrors. Several of such crystals, said to be magic ones, exist in this country. It is now pretty generally known that one of these, said, on what authority I do not know, to have belonged to the magicians Dee and Kelly, who certainly had one, came into the possession of a noble lady, distinguished in the literary world, who has died since that time. She was told it was a magic crystal, but could not discover any of its

powers. At the sale of her effects, it was purchased by a gentleman who knew its history. One day, on entering the room, he found a group of children round it, who declared that the crystal was alive; and it appeared that they saw in it the images of absent persons, it is said, even of such as they had never seen, and of some that were dead. I cannot vouch for the details of this story, however, and I shall only say, that I am not prepared to reject the statements made concerning the crystal, although they may have been distorted and exaggerated.

I conceive, that when the children gazed at it, its odylic influence, added to the effect of gazing, may have thrown them into a conscious magnetic or lucid state; and that these visions appeared *in* the crystal because they were looking into it. The subject requires to be rigorously investigated, and in the meantime we must suspend our judgment.

I have been informed of two other magic crystals, both of which are said, in the same way, to act on children. A fourth is now in my possession, and I hope to obtain its history. I am trying its effects on children, and will give the results in Part II. But I have tried it on a young gentleman in the magnetic lucid sleep, who, without knowing what it was, as I put it into his left hand after he was asleep, saw in it, the first time, a light, which was so bright as to be painful, and was accompanied by a very strong odylic sensation up his arm, so that he disliked it. Another time he found the light not so painful, (I rather think the crystal was in his right hand,) and expressed great delight at its beauty. With shut eyes, he described it as full of bright

bands, confusedly crossing each other, of the most splendid rainbow colours. On further enquiry, or rather, on leaving him to himself, he began to speak of lucid visions, which, although caused by the crystal, and quite distinct from his usual ones, he did not see *in* the crystal, but felt as if transported to the places he described. He began, and without my asking him any questions whatever, to speak of a very remarkable man, whom he saw, and whom he connected, in some way, with the crystal. I shall give in Part II. some curious details about this man, whom my clairvoyant repeatedly visited, till, in consequence of his illness, I could make no further experiments with him. I found the same crystal to be strongly felt by other magnetised persons, who also saw light from it, with their eyes shut.

It has lately been said, by various observers, that susceptible persons, looking into a glass of magnetised water, see clairvoyant visions. While I write this, I have been informed of some experiments of a very satisfactory nature with the crystal above referred to as having been for a few days in my possession. These I shall give in Part II., along with any other facts that I can obtain in reference to the action of mirrors, crystals, or magnetised water.

28. I have been informed on good authority, that round or oval masses of glass are made in England, and sold at a high price, to the ignorant, for the purposes of divination. The persons who sell them perform a certain process, which they say is necessary to their virtue. It is probably a process of magnetisation, as water is magnetised. The pur-

chaser is then directed to gaze into the crystal, concentrating her thoughts, for it is generally females who resort to them, on the person she wishes to see. She then sees her lover, or any other person in whom she is interested. Now, I believe, that by the gazing and concentration of the thoughts, aided by the odylic influence of the glass, she may be rendered more or less lucid, and thus see or dream of the absent person. So that the dealers in these crystals are not mere impostors, but, as I suppose, trade on a natural truth, imperfectly known to themselves.

29. The magic mirror is to be explained on the same principle as the magic crystal. It was a contrivance, probably a very effectual one, and depending on portions of knowledge now lost or dormant, for causing the conscious lucid state. It would appear that the researches of M. Dupotet have led him to the rediscovery, among other portions of the magic of the middle ages, of the mode of manufacture of these mirrors, which are not, I understand, of glass, but of a black substance with a smooth surface, on which the visions are well seen. Now I should anticipate that the mass of the mirror will prove to be formed of some substance, either by nature highly odylic, or at least capable of being, by some means, strongly charged with odyle, and of retaining the charge.

The enquirer, in a darkened room, surrounded by all those objects which act powerfully on a lively fancy, in perfect silence, except for the strains of a solemn music from time to time, and steeped in balsamic and narcotic odours, is shown the mirror,

on which he is told to look earnestly, and he will see the absent friend or lover, and how they are occupied. He does so, and first, after a time, sees a cloud on the mirror, which clears up, and exhibits the image on which the thoughts are bent.

Now, every circumstance favourable to lucidity is here present. The enquirer is deeply interested, the accessories are all such as promote tranquillity and concentration of thought, while they deeply affect the imagination, and thus produce, with the aid, no doubt, of the fumigations, and of the odylic influence of the mirror, the impressible state, open to suggestion. The magician, when he judges, perhaps by signs well known to him, that this state has been induced, directs attention to the mirror, and perhaps artfully suggests the nature of the vision. Or he commands the visitor, trembling with excitement, and now under his control as to his perceptions, to see the vision. Or, finally, the lucidity produced may be such as to yield a true clairvoyant vision. The appearance of the cloud, mentioned in all accounts of the crystal, of the mirror, and of the Egyptian magic, is also a circumstance almost invariably attendant on clairvoyant vision, in ordinary magnetism.

Such are the notions which I would form of the different kinds of magic described. I give them only as suggestions, and to show that we may at least conceive these things to depend on natural causes, and the magic of former days, in this point, as it has been shown to be in some others, to be Natural Magic.

30. You will easily perceive, that the preceding

attempt to give an explanation of the phenomena of Animal Magnetism, and especially of Clairvoyance, while it excludes, in regard to lucidity, the theory of sympathy *with the operator*, as applicable to all cases, (for to some facts and to some cases it undoubtedly does apply,) yet admits and requires another kind of Universal Sympathy, existing at all times, at all distances, and among all things, the conducting medium and essential condition of which is Odyle. I have the less hesitation in offering my views, as I regard the existence of that influence, whatever name be given to it, as established, by the researches of Reichenbach, beyond all doubt.

I have endeavoured to show a remarkable agreement on many points, between the statements of lucid somnambulists and those of Reichenbach's sensitives, who are in the ordinary waking state. This agreement is, I think, sufficient to justify the attempt I have made to devise what may, by courtesy, be called an explanation of these facts.

But I am sure you will do me the justice to believe, that I know the rules of scientific research too well, to attach any value to these theoretical considerations. If they shall be found justified, as suggestions merely, by the present state of our knowledge, and if they shall, in any degree, contribute to enable any enquirer better to understand and appreciate the facts, the true explanation of which will not, I fear, soon be attained, they will have served the purpose for which they were written. My own conviction is, that nothing but an infinitely more extended investigation of the phenomena of the mag-

netic sleep than has ever yet been made, can enable us to make any approach to a true theory of these phenomena; and if I have here ventured, for a moment, out of the region of fact, into that of hypothesis, it has been solely from the desire to convince others, that the pursuit is not a hopeless one; and to stimulate as many well-qualified observers as possible, to add to the store of well-observed facts, waiting patiently, till, out of the fulness of experience, the true theory shall be developed, as was Newton's theory of Gravitation 200 years ago, and as have been, in our own day, the undulation theory of light, and the atomic theory of chemistry.

31. You will observe, that I have not attempted to explain lucid prevision. It would be mere fancy to say, that future events, as I have already hinted in the form of a query, "cast their shadows before," in the same way as past events leave their traces behind them. Can we imagine that which has not yet existed to cast a shadow, or any thing else, before it? It is true that we may again resort to a very old opinion, namely, that which holds, that present events and existences contain within them, to be developed in necessary sequence, the germs of all that is future, and that the gifted eye can see, in a succession of pictures, all the steps or some of the steps of the process, as regards the persons or objects in whom the seer is interested. We come here on ground, which quakes and gives way beneath our feet; and this is the case also, in any attempt to explain the phenomena of extasis, or what may be called the spiritual chapter of the

subject. While I freely admit my inability, in either case, to throw any light on the matter, I hold fast to the facts, which I regard as too well attested to be sneered down, and too interesting to be longer neglected. I cannot waver in the conviction, that patient and persevering research, carried on in the sincere love of truth, will, in the end, enable us better to understand even these obscure phenomena.

LETTER XIV.

I HAVE now completed the task which I originally proposed to myself, when you requested to know my experience and my views in regard to Animal Magnetism. I have endeavoured, all along, to treat the matter as I conceive all obscure subjects of research ought to be treated; that is, I have dwelt on and described the facts to be studied, and urged, on all men, the duty of enquiring into them before pronouncing an opinion. I have only attempted a theory or explanation, for the reasons already given, and because I find that almost all persons, even those who admit the facts, when I converse with them on the subject, unite in declaring, that a theory of some kind, even if it be only a temporary scaffolding, destined to be swept away before the completion of the building, is necessary to enable them to reach and grasp the facts.

It would be ridiculous to deny, that I have written these Letters with a view to publication. In fact, I have often been urged to publish on the subject, but many causes have hitherto prevented me from doing so, and but for your request, might still have continued to prevent me.

It has happened, opportunely, that about the time when these Letters were projected, the subject of Animal Magnetism occupied the attention of many of my friends, especially since the beginning of the

winter 1849-1850; and more recently, the visits of Mr. Lewis and of Dr. Darling to Edinburgh, have caused a much larger number of persons to feel an interest in the matter.

Under these circumstances, as I have for many years attended to the subject, I have had opportunities of discussing it with most of those who, in Edinburgh, have become interested in it, and I have also corresponded with many in all parts of the country.

The result has been a conviction, that from want of personal familiarity with the subject, and perhaps from the want of any work, in the English language, in which all the branches of the subject are briefly but systematically treated, a great amount of misconception prevails, even among such as have seen enough to become satisfied of the truth of the facts; and that, among those who reject, or but lately rejected them, a still greater amount of misconception, and, consequently, a great deal of prejudice, are to be found.

Acting on this conviction, I have ventured to hope, that, as having, for so long a time, studied the subject, and also, as having some practical knowledge of it, I might be able to produce a work, which would teach the enquirer what has been observed, what to look for, and how to look for it. The recent publication of the researches of Reichenbach, and their very favourable reception, have greatly encouraged and stimulated me to attempt to produce such a work; but no one can be more sensible of its imperfections than I am. It is not with the view of claiming indulgence for these, but merely to

explain why I have not undertaken, and cannot hope to undertake, such an investigation of Animal Magnetism as that subject deserves, that I remind you that other, and imperative, duties claim the greater part of my time and attention. My most earnest wish is, to see the subject taken up by some one fully qualified to do it justice; and if these Letters should be so fortunate as to stir up any such observer to the laborious task, they will amply repay me for the pleasant labour of writing them.

I rejoice to know, as I have already mentioned, that several distinguished men of science have recently become convinced of the truth and of the importance of some of the facts I have adduced above. There never could be a doubt, that this must sooner or later take place; and now, in reference to other, and still more remarkable facts, which several of these gentlemen, not having *yet* seen them, continue to reject, no one who is familiar with the subject can for a moment doubt, that these also, in their turn, will be admitted. Nay, I venture the prediction, that those who have recently seen, and admitted, the beautiful and interesting facts of suggestion, as exhibited by Mr. Lewis and Dr. Darling, and who now perceive that these facts are not entirely new, nor contrary to what is known, will, ere long, if they examine for themselves, as I have good reason to believe they will, not only meet with the magnetic sleep, with the irresistible evidence of an external influence capable of producing it, with divided consciousness, the power of silent will, sympathy, clairvoyance, and possibly also trance, extasis, and prevision, but will also then discover,

that they have hitherto clothed these things in an imaginary and repulsive dress, from which, and not from the real facts, they have recoiled; and that not one of these facts is truly new, any more than that of the power of suggestion; although the knowledge that we may produce them at pleasure, may, in both cases, be new *to them*. This I predict with confidence, provided these gentlemen study for themselves; because I have never known any one who did so, who did not come to that conclusion, as far as his experience went. We cannot insist on any man's going further; and I would only venture to recommend to these, and to all enquirers, pending their enquiries, to refrain from expressing any decided opinion, above all, any opinion unfavourable to the character of preceding investigators.

It must be admitted, moreover, that while every man is entitled, if he choose, to withhold his assent to alleged facts of a startling character, until he shall have practically convinced himself of their truth, there is yet nothing illogical or irrational in admitting, nor is it always a proof of weak credulity to admit, even startling facts, if properly attested, without a personal repetition of the necessary experiments.

For example, when the power of the vapour of ether to produce insensibility to pain, when inhaled, was first announced, on the testimony of gentlemen certainly respectable, but altogether unknown to most of us, the fact was at once received, and is to this day received, by many persons who have neither tried the experiment, nor seen it tried by others. In this, I see no proof of absurd credulity,

but only a proper respect for the testimony of persons unknown to us, and whose characters are therefore unimpeached, and to be presumed respectable.

Yet, when a far larger amount of even better evidence, inasmuch as the witnesses were often known to us, had been produced in favour of the same fact as produced by magnetic passes, the fact was scornfully rejected. I maintain that it is absolutely impossible to point out any difference between the cases, *as far as concerns those who tried neither mode*, which can justify the opposite reception of the two truths, for such they are. Nay, at this moment, many still deny the magnetic fact, and that, too, without appealing to experiment. Even the admirable work of Dr. Esdaile is often tossed aside with contempt, apparently for no other reason than that he, in his researches, having met with many other magnetic facts, has also recorded these. Did those who now admit, that insensibility to pain may be produced by suggestion, admit or not Dr. Esdaile's results before seeing Dr. Darling's experiments? Nay, do they now admit them, as proving that the same thing may be done by passes, &c. without suggestion? If not, why not? Surely the evidence of several hundred painless operations is sufficient. An hundredfold less number, without a trial of their own, sufficed to convince millions of the power of ether.

Now I wish to point out, that the treatment which such works as the truly admirable one of Dr. Esdaile, distinguished as it is by care, caution, and good logic; or as that of Reichenbach, a model of cautious scientific research into a most obscure and diffi-

cult subject; as well as many other records of well-observed facts in magnetism, have met with from many scientific men, and others, and indeed from some of those to whom I have referred as being now satisfied of such magnetic facts as they have seen, goes far beyond what is dictated by pure scientific caution. Caution would have dealt with Morton and Jackson as with Esdaile, had such been her dictates. And he who is not convinced by Dr. Esdaile's work, of the truth of the facts therein recorded, must labour, I say it with all respect, under some lurking prejudice, possibly unknown to himself. Truly, such an one would not believe, though one rose from the dead.

The drift of all this is to urge, on the class of enquirers alluded to, the extreme probability that Dr. Esdaile, Reichenbach, and others, whom they have now discovered to be right in certain points, in which they agree with other writers on Animal Magnetism, will also prove to be right in those points on which our enquirers have not yet experimented. I wish them all success in their search after truth; but I wish also to see them get rid of that peculiar kind of incredulity, if it should yet lurk in their minds, which led many men, to my certain personal knowledge, without a single experiment in either case, to adopt at once the conclusions of Jackson and Morton, and to reject those of Esdaile and Reichenbach, because, to use their own words, they were "impossible."

I wish to see every respectably alleged fact in Animal Magnetism treated as was the discovery of the power of ether; that is, either accepted on the

faith of the observer, (an every-day occurrence in all other sciences,) or tested by a reference to observation and experiment. I shall never cease to protest, in the name of truth and science, against the system, already too long prevalent, of rejecting such alleged facts, and branding the observers with the charge of deceit, without a searching investigation, nay, without any investigation at all.

I would conclude by offering some practical considerations to such as may resolve to investigate Animal Magnetism for themselves.

1. The first is, that, next to an ardent and sincere desire to ascertain the truth, which is to be presumed of every observer, he should be armed with patience and perseverance, without which nothing can be done in these investigations. He must not allow himself to be deterred by a few failures or apparent contradictions, but must remember, that it is only through failures and blunders that we can hope to attain to a knowledge of phenomena so little understood, and consequently so liable to the action of unknown causes of disturbance. The conviction of the necessity of patience must be a living motive, not merely a belief. In my own case, I had long believed it, as strongly laid down by all the writers on the subject; but I had failed to act on it, and not meeting with marked success in my first independent trials, I rashly concluded that I did not possess the necessary magnetic power, and contented myself with taking every opportunity of observing the experiments of others, whom I held to be more powerful. Afterwards, however, observing that many of those who were successful did not exhibit

externally, any peculiar indications of unusual power or vigour, while they all agreed that, with patience, success was almost certain, I took courage, tried again, and, although not at once successful, with patience soon became so. Indeed, I am now inclined to believe, that any one, whether lady or gentleman, of average health and vigour, possesses enough of the magnetic or odylic influence, which indeed is generated in the human body by chemical action, to be able to magnetise any person of average susceptibility, provided patience and perseverance be practised. Nay, I would go further, and say, that I am almost convinced, that every one, if the process be continued and repeated for a certain time, may be magnetised, especially if the operator be powerful. But it is only the more susceptible who can be magnetised in a few minutes, or at the first trial.

I have no reason to suppose that I possess more than average magnetic power. Yet, on lately trying, with a view to this question, three young men, who had never been magnetised at all, I was successful with all three. One of them was very slightly affected at the first trial, and at the second and third was much more strongly acted on. The effect continued, after this, gradually to increase, but at the end of eight trials, although many marked effects had appeared, sleep, that is, full magnetic sleep, had not been attained. I regard it as certain, that in this case, a few more operations will produce complete magnetic sleep. In the second case, some effect was also produced in the first trial, and on the third, deep and sound sleep took place. In the third subject, sleep occurred in one of the early trials, but

for some time was not deep, but easily interrupted by speaking to him, and did not become at all deep till about the ninth sitting, after which there was no difficulty.

2. The second remark I would make is, that we are not to consider it a failure, if the sleep be not produced at all. Many effects, and especially many of the curative effects, may be fully brought out independently of the sleep, or of divided consciousness. It is even possible, as we have seen, to produce clairvoyance in the ordinary conscious state.

3. The variety in the minuter details of the phenomena is so great, that no two cases are exactly alike. This is just what might be expected from the fact, that no two human beings are exactly alike, either in person or in mind. If, then, in any given case, we do not obtain the same results as were obtained, perhaps, in that case, the seeing of which induced us to take up the subject, we are not to imagine, either that the former case was spurious, or that we have failed. Our duty is, to study our own case, as it is presented to us by nature, and we shall certainly find, if we do so, with variations in many details, a very great agreement in the leading and essential facts.

4. Even in the same case, the phenomena vary prodigiously at different times, more especially in degree. The subject who, to-day, is highly lucid or sympathetic, may, to-morrow, be dull and irritable, and may fail in every trial. In such cases, we should at once desist; for the patient, if urged, only becomes less lucid, and, perhaps, resorts to guessing, to satisfy his questioner. If he guess

wrong, this is set down as a proof that all clairvoyance is imposture.

5. Our experiments ought to be conducted with entire privacy, no one being present but the subject, the operator, and one or two assistants or witnesses, if experiments are intended, on which conclusions are to be founded. Some experimenters, anxious to demonstrate the facts, make of every experiment a kind of exhibition, to which all their friends are summoned; but we should always bear in mind, that every additional person is possibly an additional cause of disturbance to a susceptible subject. When we have, in private, satisfied ourselves of any fact, we may then try to satisfy others, but we should take but a few at a time, and endeavour to diminish their influence on the subject by keeping them at a certain distance.

6. This precaution is more especially required, when we wish, as many now do, to repeat Reichenbach's experiments on the light from magnets, from crystals, or from the human body. Indeed, so many precautions are necessary, that, unless the experiments be directed by some one who has practical experience, failure is far more probable than success.

In order to have the odylic light seen and described to us, we must strictly attend to the following conditions, and if we neglect any of them, we must not hope to succeed. 1st, We must have a truly sensitive subject, one, for example, who in the darkness of night has observed light from objects or persons. It is not enough that the subject be nervous, or hysterical, or subject to spasmodic attacks, although these are things usually favourable to sensitiveness.

He should feel the magnet strongly; but after all, we must try him with the light, before we can pronounce him sensitive to it. 2nd, The darkness must be absolute. In any ordinary room, and during the day, this condition is not attainable; but with care, it may be secured at night. 3rd, The subject should remain an hour, an hour-and-a-half, or even two hours, uninterruptedly, in this total darkness, that the eye may acquire its full sensibility, and the pupil be enlarged to the utmost, before any trial be made. The time varies in different cases. 4th, Not a ray, nor even the faintest glimmer, of daylight or candle-light, must be admitted after the subject enters the dark chamber. All arrangements must be previously made, and no one must come in, or go out, during the whole time. For the light admitted by opening the door, &c. is sufficient, even if feeble, to dazzle the subject's vision, so as to render him blind to odylic light for half-an-hour or longer. 5th, The magnet should be powerful. A permanent steel horse-shoe, carrying 60 or 80 lbs. will suffice for most experiments, and it is easy to have an electro-magnet much more powerful. Highly sensitive persons will see, in a totally dark room, the light even from a pocket horse-shoe magnet, if of great intensity, but it is of course a light of small size. 6th, No one should hold the magnet in his hand, or on his knee, or touch it at all, while the subject looks at it. When the light is seen, the close approach of the operator, or of any one else, to the magnet extinguishes it, because his odylic influence neutralizes that of the magnet, and tends to cause a reversal of its odylic polarity. A straight

bar-magnet, indeed, if held in the right hand by its northward or negative end, or *vice versâ*, will exhibit a larger flame than before at the farther end, the two influences being now combined; but in the case of horse-shoe magnets, they should be set upright on a table, and the operator, after disarming them, should retire to a distance. 7th, No one should sit or stand near or close to the subject; for if they do, their influence destroys the sensitiveness more or less. When they retire, the subject often sees the light for the first time. 8th, The subject, to see distinctly the odylic flame, must be at a certain distance from the magnet; for, at a greater or less distance, the light may be invisible, or only seen as a faint general luminousness. Now this distance is different in every subject. Some can see at nearly 40 inches from the magnet, others not till within 2 or 3 inches of it; others again, at intermediate distances, different for each. Few see the flame at a greater distance than four feet. In each case, the specific distance must be ascertained, and, ever after, strictly attended to. Short-sighted persons find their vision, as regards odylic light, improved by the glasses they commonly use. This condition of distance is absolutely essential, so that, even if all other conditions be fulfilled, the neglect of this one will cause failure. 9th, The subject should be placed, sitting, with the body in the plane of the magnetic meridian, and the back towards the north, the feet tending towards the south, the head in the opposite direction, looking, however, to the south.

There is not one of these nine conditions, the neglect of which may not cause failure in an ordinary

sensitive in the conscious state. With highly sensitive subjects, some of them exert only a secondary and modifying influence. Persons in the magnetic sleep are, as a general rule, so intensely sensitive to odylic light, that they see it in daylight.

7. Magnetic experiments, or those on clairvoyance, should never be tried, *for the first time*, in the presence of a crowd of eager spectators, whose involuntary action on the subject confuses him, and who are sure to touch and speak to him, each striving to clear up some doubt of his own, and never once reflecting how delicate is the susceptibility of the subject. Failure is the almost unavoidable result; and, ignorant of how much of that failure is to be attributed to their own proceedings, the spectators, who had been rashly summoned to a trial, as if it were an exhibition certain to succeed, go away under the impression that the alleged facts are not true, whereas, in truth, the trial has not been fairly made. When a good case has been found, and proves not too susceptible to accidental causes of disturbance, the facts may be exhibited, even to a considerable number, if kept at a proper distance, and under strict discipline, by the operator; but, as a general rule, two or three spectators are as many as can satisfactorily see the facts at one time. Such spectators should be near enough to see and to watch every turn of the countenance, and to hear every inflection of the voice in the subject, for these things furnish by far the most convincing evidence of his sincerity, and may often enable us to judge whether he sees directly or by sympathy. At any considerable distance, this

is impossible. To avoid the disturbance caused by a near approach, the spectator should be placed by the operator *en rapport* with the subject, who will then become accustomed to the new influence, and will no longer be confused by it. This, however, can only be done to one at a time.

8. It is sometimes quite distressing to see the measures pursued by some sceptical enquirers, in cases where the very idea of deceit is not only absurd, but insulting. They will inflict severe injuries, twist and pinch the arms, and suspend heavy weights to rigid limbs, as if rigidity and insensibility to pain implied invulnerability. They will cause the subject, when excited, by magnetic attraction, or by suggestion, to muscular effort, to contend against the whole force of three or four men, each stronger than himself; as if, to prove muscular effort, it were necessary to strain it beyond the subject's powers. They will feel his pulse, two at a time, and then be astonished if he faint, or fall into convulsions, which, every tyro in Animal Magnetism knows, are often the results of interference or cross-magnetism. All these things, and a great many more, among which I may mention, only to protest against them, stuffing concentrated ammonia up the nostril, without regard to its subsequent action, or applying corrosive acids to the hand, or thrusting pins through the skin, are the results, partly of ignorance of the subject, partly of want of consideration in regard to the mode of testing. It is very easy to ascertain the presence of rigidity or of muscular effort, or the absence of sensibility to pain, without doing one thing that can have a painful or

disagreeable effect after the patient is awakened. No good or skilful experimenter ever resorts to such cruelties, because they are to him quite unnecessary, and prove no more than can be equally demonstrated without them.

9. It is hardly necessary to say, that leading questions, and all other forms of suggestion, ought to be carefully avoided, except in showing the power of suggestion. But, obvious as this rule is, many experiments are violated and rendered quite valueless, from neglect of it. The somnambulist should be allowed or induced to tell his own story, and no questions should be asked, unless they are indispensable to understanding what he says, till he has told it fully.

10. The observer should carefully abstain from doing or saying any thing tending to imply a belief that the subject is dishonest. It is hardly possible to convey in words the suffering which is often in this way recklessly, and indeed unknowingly, inflicted on persons whose sense of truth is as pure as their sensibility to reproach is intense. Not only have we no right to inflict this suffering, but we shall find, if we do, that it sadly mars all our efforts, and often causes very simple and easy experiments to fail. Many subjects refuse, and properly, to answer questions put in this thoroughly unscientific spirit, while they will readily and satisfactorily answer the same questions, if put by one who has confidence in their truth. One of the most striking facts in Animal Magnetism, is the ease with which many subjects instantly detect the opposite states of mind referred to, even when they are not proclaimed

in any way; as well as the sympathy and attraction they feel for those who are candid, the approach of whom is a source of pleasure and of increased power; and their decided antipathy to the uncandid, domineering sceptic, whose mere approach distresses them, and diminishes their lucidity.

11. I would once more repeat, that Animal Magnetism is not a play-thing, not a toy, not the amusement for an idle hour, not a means of gratifying a morbid craving for novelty, or for the marvellous. All such uses of it I abjure, and protest against, as abuses. Neither is it a thing to be exhibited to gaping crowds for money; to crowds who stare and laugh, and go away, thinking it very strange or very funny. It is a serious subject, well worthy of the most earnest and devout attention we can give to it. It is painful to see it abused to raise a laugh; and so strongly do I feel this, that, for my own share, I object to all *exhibitions* of it, public or private, and only admit an exception, when the exhibitor is in earnest, and his object is to convince those who feel an equally sincere desire for the truth, of the reality of the facts investigated. All exhibitions, in which mere amusement is the object, tend to degrade science, and to retard its progress.

12. In another sense, Animal Magnetism is no play-thing. I mean that rash experiments, by persons ignorant of the practical details of the subject, may probably lead to very unpleasant results. I have already discussed this matter fully; and I would only here repeat, that while such disagreeable consequences may arise from ignorant and rash meddling, I do not know of any instance of such

results in the hands of a judicious operator, well acquainted with the practice of Magnetism; unless, indeed, the patient have been rashly interfered with by another. No beginner ought ever to try such experiments, without the presence of an experienced magnetiser; but I would have every one know how to magnetise, as this knowledge may often prove extremely useful. Of course, this knowledge ought to be acquired, not by groping in the dark, but from some experienced operator, by seeing his methods, and learning his rules.

If the above practical hints be attended to, every one who makes the trial will obtain satisfactory results. I do not say that all will see the same phenomena manifested in the same forms, for not only do subjects differ *ad infinitum*, but the operators also differ, so that one, perhaps, may never see, in his own practice, clairvoyance; or another may never meet with trance, or extasis. But few, if any, will altogether fail, and above all, most healthy persons will succeed in producing the curative effects, and will often be able, by means of magnetism, to assuage pain, and to dissipate disease.

There can, I think, be no doubt, that Animal Magnetism will now be studied like any other science, and with the same satisfactory results. Let us all do our best to promote this consummation, so devoutly to be wished.

Scientific men and learned bodies have neglected it long enough, to be quite secure against the charge of weak credulity in now directing their attention to it. Like all new truths, it has met with oppo-

sition here, and neglect there; but this is not to be wondered at, and hardly to be regretted. The tendency to oppose and reject new ideas is natural to man, although it may be pushed too far, and is designed, no doubt, to serve a good end, probably to ensure the thorough sifting of the new ideas, and the rejection, ultimately, of such as are false.

Those who cultivate Animal Magnetism, therefore, if they know any thing of human nature, should be prepared, not only to meet with opposition and prejudice, but to make allowance for these. There is no occasion for them to get angry about it, for anger never promotes the progress of truth, but, on the contrary, by exciting additional prejudice, greatly retards it.

It is true that human nature finds it difficult to remain patient and cool, when not only assailed by bad logic, and met by abuse instead of argument, but also accused of fraud and falsehood, though entirely innocent of such offences. But has not this been the fate of discoverers and innovators, of the advocates of new truths, in every age? Do we mend the matter by returning abuse for abuse, and by retorting on those who accuse us of deceit, with the charge of want of candour? For my part, I think not. I believe the opponents of new ideas to be sincere, though mistaken; and I do not so much object to their caution and incredulity in reference to strange facts, as I am amazed at their boundless credulity in regard to fraud, which, without hesitation, and without enquiry, they ascribe to thousands of respectable men.

But I should regard any man's conviction of truth,

as existing in Animal Magnetism or elsewhere, to fall far short of the deep earnest feeling which it ought to be, if it did not enable him to look calmly down, while his science and himself are passing through the fiery ordeal provided for all truth, on the errors and prejudices of those who decide, as too many do, without enquiry.

There has been more than enough of angry and personal controversy on this subject. Let us try whether we cannot now discuss it calmly and rationally, as becomes men of science. And let us welcome every enquirer, even were he but yesterday an opponent, who is willing to aid in the investigation of a subject, at once so interesting, so extensive, and so obscure.

PART II.



FACTS AND CASES; WITH OBSERVATIONS.

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LETTER XV.

I NOW proceed to give you some details concerning the various phenomena which have been considered in the preceding Letters. These details would have seriously interrupted the course of the general description, if introduced in the midst of it; and as many of the cases are more than once referred to, it seemed best to collect them separately. Moreover, many of them are derived from the observations of others, and a few have been already published, although I have referred to these last only in case of necessity.

In general, however, the difficulty is not to obtain facts, but to select from the number that are accessible. I shall endeavour to lay before you only as many as may serve to explain and illustrate what has been said; but there is hardly one fact in the whole series, of which, did time and space permit, many additional instances might not easily be given.

I propose to arrange the facts and cases to be adduced, in the following order. First: Those which

illustrate the phenomena observed in the ordinary conscious state; that is, in a state, differing from our ordinary waking state, inasmuch as it exhibits a high degree of impressibility; but in which our consciousness is not altered, and is continuous with our ordinary consciousness. This section will include, of course, the phenomena of suggestion, whether produced by the usual magnetic process, or by that of Dr. Darling, so far as these are seen in the conscious state.

Secondly: The phenomena observed in the true magnetic sleep, with divided consciousness. This will include the production of the sleep; the effects of suggestion in the sleep; the phenomena of sympathy; those of direct clairvoyance; those of trance; and those of extasis.

Thirdly: The foregoing phenomena, as occurring spontaneously. And,

Fourthly: I shall add a few general remarks on the therapeutic agency of Animal Magnetism.

First, then, we shall attend to the phenomena seen while the subject is conscious, that is, while he retains his ordinary consciousness, and is, therefore, not only sensible of all that passes, and capable of conversing and reasoning about it, but able to recollect all his sensations, when no longer in the impressible or impressed condition. I need not here dwell on the mere sensations perceived in the very first stage. These are often slight, and always varied, so that hardly any two subjects feel the same. The most common sensations are heaviness, drowsiness, tingling, numbness, pricking, creeping,

and quasi electric or galvanic sensations; or warm or cold aura, or a strong feeling of heat or cold without the aura. The eyes, especially when the subject is made to gaze fixedly on a point, are also affected. A dark veil often seems to come before them, and the object gazed at appears dark or black, or becomes multiplied, or vanishes. Some of these sensations may be observed in every susceptible case; and where they are strongly marked, we are pretty sure of producing the sleep if we persevere. But if we wish to study the phenomena of the conscious state, we stop short of the sleep and try the effect of suggestion. A case or two will illustrate this.

A. Effects of Suggestion in the Conscious State.

Case 1.—In a large party at my house, Mr. Lewis acted on the company *en masse*, standing at one end of the room, while all present were requested to gaze at him, or at any fixed point in the same direction, and to keep themselves in as passive a state as possible. Mr. Lewis gazed on the company, beginning at one end of the circle of 50 persons, and slowly carrying his gaze round, with the most intense concentration I have ever seen, as expresssd in his face, attitude, and gesture. In much less than five minutes, although the necessary silence was but partially observed, several persons were distinctly affected. Among these, Mr. D., a student of medicine, very soon appeared to be the most susceptible. Mr. Lewis, observing this, directed his attention more particularly to him, and made a few distant passes,

gradually approaching Mr. D. The latter bent forward with fixed insensible eyes and heaving respiration, and seemed to be attracted towards the operator. It soon appeared, however, that he was so rigid as not to be able to move forward, although he evidently tried to do so. Mr. Lewis then came near, and, by a pass or two, stopped the laborious respirations, and removed the general rigidity, when the eyes became natural. Mr. D. was then made to close his eyes, and on being told he could not open them, he found it impossible to do so. His mouth being closed, he was then told he could not open it, nor speak, and this also he found impossible. His right arm being raised, Mr. Lewis, who had not touched him, told him that he could not lower it, which proved to be the case. It very soon became hard, rigid, and immovable, and was held out horizontally for a long time. In fact, a pass or two, over any limb, rendered it instantly rigid. Mr. Lewis then desired Mr. D. to gaze at him for a second or two, he gazing in return; when the eyes at once became fixed, the pupil dilated, and utterly insensible, so that no contraction ensued when a candle was passed close across the eye, or held close before it. The pulse being 76, Mr. Lewis pointed with one hand over the heart, while a medical man felt the pulse. It rapidly rose to 150, and became so feeble as hardly to be felt, while the patient became pale, and would certainly have fainted, had this experiment been continued a minute longer. Mr. Lewis then caused both the arms and legs of the patient successively to move, in spite of all the efforts of the patient, according as he, Mr. L., chose

to direct them. They first moved to a certain extent, and then became rigid, and all this without contact. When his hand was laid on that of Mr. L., and he was defied to remove it, he found it quite impossible to do so.

Mr. Lewis, having thus shewn his control over the muscles, both voluntary and involuntary, next showed his power of controlling sensation. A penknife being placed in Mr. D.'s hand, he was told that it would soon become so hot that he could not hold it. Within about two minutes he began to shift it from one part of the hand to another, and soon threw it away as if it had been red-hot. The knife was again placed in his hand, and he was told that it would become so heavy as to force his hand down to the floor. He very soon began to make efforts to keep it up, but in about three or four minutes, in spite of the most violent resistance, which caused him to be bathed in perspiration, and to be out of breath, his hand was forced down to the floor.

Mr. Lewis next caused Mr. D. to forget his own name, and the perplexity of his countenance, while seeking for it in vain, was very striking. In this, as in all the other experiments, the effect was instantaneously dissipated by a snap of Mr. L.'s fingers, or by the words "all right."

This was the first case in which I saw this peculiar form of experiment in the conscious state; for Mr. D. was throughout perfectly conscious, and explained his sensations, except when, from cataleptic rigidity of the muscles of speech, he could not articulate. Mr. Lewis had never seen him before, nor

had Mr. D. ever seen any magnetic experiments. Indeed he came to my house, utterly sceptical on the subject. I should add, that when first acted on, and when his respiration was so much affected, he felt smart shocks, like those of a galvanic battery, in his arms. I had reason afterwards to think, that this depended on his being closely surrounded by many gentlemen at that time, whose influence, crossing that of Mr. Lewis, produced disturbance; for one evening, at the house of Dr. Simpson, when Mr. Lewis had affected him, and had requested two medical gentlemen, one at each side, to feel the pulse, the result was, an appearance of great suffering, which was not fully removed for at least a quarter of an hour. Mr. D. then told us, that he had not really suffered as much as we supposed; but that he had felt, after the two gentlemen felt his pulse, a succession of severe shocks, stronger than those of Mr. Kemp's battery in full action, which continued to return at intervals. It was impossible to doubt that the crossing of the influences of three powerful men, acting on a delicate and highly susceptible frame, was the cause of this singular disturbance. When I magnetised Mr. D. in private, no unpleasant sensations ever occurred. Mr. D. was, at the time, in a very delicate state of health, caused, as I afterwards discovered, in great part, by excessive study. He was, in fact, in the first stage of a severe illness, affecting chiefly the chest, by which he was soon after confined to bed for some weeks. There can be no doubt that his extreme susceptibility was morbid, for, in the interval between the above experiments and his illness, I produced the magnetic

sleep with the greatest ease, whereas, after his recovery, he was, although still capable of being magnetised, far less susceptible in every way, and exhibited, when magnetised, a train of phenomena quite distinct from those I had at first obtained.

On various other occasions, Mr. Lewis operated on Mr. D., and produced the same results, as well as others, including various forms of control over his sensations, perceptions, and memory. Those above described, however, sufficiently illustrate the conscious phenomena, as they appeared in this case. I found, as above mentioned, that Mr. D. was very easily thrown into the magnetic sleep, and I shall describe the phenomena observed in him in that state in their proper place.

Cases 2. and 3.—Two lads, who were sent with some message to Mr. Lewis, one evening when I was with him and several other gentlemen, were tried in the same way, and found highly susceptible. Both were stout and healthy, and about 16 or 17 years of age. They exhibited the whole train of phenomena connected with the muscular motions, and were rendered by Mr. Lewis's expressed will, or suggestion, quite unable to perform any motion, no matter what efforts they made, as for example, to pick up any thing, or to drop any thing, to raise the hand to the head, or to take it down when laid on the head. They were so strongly attracted by him, in spite of their strongest efforts at first, that very soon these efforts of resistance changed into efforts to follow him, powerful enough to overcome those of persons who tried to hold them back, while all the time they were urged to resist, and did their

utmost to resist, the tendency to move towards him. When the point of the middle finger of one was laid against the point of the middle finger of the other, so as just to touch it, and Mr. Lewis made a rapid pass over both, they could not, with their utmost exertion, separate the fingers. Nay one, being stronger than the other, dragged him across the room by no other hold, he resisting with all his might.

Their sensations and perceptions were entirely under control. When they drank water, and were told that it was milk, coffee, rum, whisky, or wormwood, they tasted it as such. Nay, after drinking it as whisky, they were told that they were drunk, and in a minute or two became, in every particular, very drunk indeed. The expression of the face was perfectly that of intoxication, and they could not walk a step without staggering or falling. They were easily made, by suggestion, to fancy themselves any other persons, and acted in character. They shot, fished, swam, lectured, and exhibited every feeling suggested to them. They were as easily made to suppose a stick to be a gun, a rod, a sword, nay, a serpent; or a chair to be a tiger or a bear. From these animals they fled with extreme terror. They were made to see, hear, and feel a dreadful storm, and to creep for shelter under a table or a chair, supposed by them to be a house. From this, they were soon expelled by the serpent, or by the flood rising, when they swam lustily for their lives. This was the first time that either of them had been tried; and the control exercised by Mr. Lewis over their sensations, perceptions, and emotions was perfect, although their consciousness

was entire. They knew the suggested impressions to be false, but could not resist them. It was most interesting to watch closely their countenances, when an object, for example, a handkerchief, was placed in the hand, and, after they felt quite sure of what it was, they were told it was a rat, &c. The gradual change to doubt, from doubt to certainty, and from that to disgust or anger, was inimitable, and conveyed at once, to those near enough to see it, complete conviction of their sincerity.

Case 4.—Mr. F., acted on by Mr. Lewis in the presence of ten or twelve persons, of whom I was one, exhibited several of the phenomena. He was sceptical at first, but soon found that his perceptions were under control. For example, an apple was given to him, and he was then told it was an orange. At first he denied this, but by degrees he began to feel doubtful. At last he said, "It is certainly very yellow," (it was dark brown.) He then took a sly glance round the company, each of whom had an apple, but found them all yellow too. He next cut out a piece with his finger, looked at the inside, smelt and tasted it, and concluded with, "Well, it *is* an orange, but yet I know I took an apple into my hand."

I could give at least twenty similar cases, in which I saw Mr. Lewis produce numerous effects of suggestion in the conscious state; but the above are sufficient to illustrate the effects, and it would be tedious to give a repetition of the same experiments. I shall add, however, one more case, in which Mr. Lewis produced, in my presence, very striking results.

Case 5.—Mr. J. H., a young and healthy man, could be rendered instantly and completely cataleptic by a glance, or a single pass. He could be fixed in any position, however inconvenient, and would remain ten or fifteen minutes in such a posture, that no man in a natural state could have endured it for half a minute. Thus he stood for about ten minutes, fixed and rigid, the eyes insensible to light, on one foot, the body lying horizontally, the head forward, the other foot stretched out behind. He was made to place his feet without shoes, the toes pointing in opposite directions along the wall, and the feet resting on a narrow foot-board, about two inches wide, while his back was placed flat on the wall, and the arms stretched out like a cross. In this awkward position, he was rigidified and fixed by a pass or two, and stuck there at least five minutes. Mr. Lewis then demagnetised the upper parts down to the knees, when Mr. H. felt in great danger of falling off, but the feet adhered so firmly to the foot-board, that I could not move them. When the feet were demagnetised, he instantly fell down in a heap in our arms. He was made to go down on all fours, and in this position rendered rigid, so that, with all his efforts, he could not lie down on the floor. Mr. Lewis fixed him in a standing posture, and left the room, accompanied by another gentleman. In their absence, I saw Mr. H. move his arms up and down, and when they returned, the other witness told me that Mr. Lewis had made corresponding motions, willing the subject to repeat them. This he had done, but evidently to a less extent, that is, where Mr. L.'s hand moved two or

three feet, that of Mr. H. moved perhaps only one foot or six inches, but in the same direction. At my request, while Mr. H. stood opposite the door, at ten or twelve feet from it, Mr. Lewis slipped out, while the company stood round Mr. H., talking with him, and tried to attract him to the door and into the lobby, of course without a word being said. In half a minute, Mr. H. began to look fixedly at the door; he then made a step or two towards it; but becoming rigid, he bent forward, resting on one foot, while his arms were stretched towards the door, and the other leg was raised behind him. In this position, with an expression of fixed and earnest desire to reach the door, he was finally fixed, and rigid from head to foot; and by this time he had got into a position in which, had the limbs been flexible, he must have fallen. As it was, when the balance became untenable, he made a hop forward, and did not fall, although every one thought he must. It was evident, that, but for becoming rigid, he would have gone straight to where Mr. Lewis was. This same patient was made to sleep and to wake by a word, and when asleep, to fancy himself Shakspeare or Campbell, &c. and to recite long passages with great earnestness and feeling. He was also made, by the silent will of Mr. Lewis, while talking to others, to move towards Mr. L., and follow him, till stopped by the rigidity which never failed to appear. When Mr. L. stood on a chair, and tried to draw Mr. H., without contact, from the ground, he gradually rose on tiptoe, making the most violent efforts to rise, till he was fixed by cataleptic rigidity. Mr. Lewis said, that had he been still more elevated

above Mr. H., he could have raised him from the floor without contact, and held him thus suspended for a short time, while some spectator should pass his hand under the feet. Although this was not done in my presence, yet the attraction upwards was so strong, that I see no reason to doubt the statement made to me by Mr. Lewis and by others who saw it, that this experiment has been successfully performed. Whatever be the influence which acts, it would seem capable, when very intense, of overpowering gravity. But of course I cannot speak with certainty on this point. I saw, however, this subject kept by Mr. Lewis' influence for some time in a position leaning backwards, in which he could not have remained for a second without falling, in his usual state, and in which he instantly fell, when Mr. Lewis's influence was removed.

I have given the above cases, as instances of the effects which I saw produced by Mr. Lewis on persons in the conscious state. I could easily multiply these instances; but my space is too limited, and what I have given will suffice to illustrate the principle. With all of the subjects except Mr. H. the experiments were often repeated on different occasions, when Sir David Brewster and many other scientific gentlemen were present, all of whom were satisfied as to the genuineness of the facts, as far as they saw them. It will be observed that most of these effects were the result of suggestion, acting on persons in a peculiarly impressible state. But they were not all the effects of suggestion; for the effects produced on the pulse and on the eye, which were also shown in many other cases, besides that of Mr.

D., were produced without any suggestion. Moreover, the impressible state itself was produced without direct suggestion, and in such a way as to prove, in my opinion, the existence of an influence proceeding from Mr. Lewis. This influence was further shewn in those experiments in which he acted on Mr. H., from the lobby, or from another room.—I shall now proceed to give some instances of what I saw done, in the way of suggestion, on persons in the conscious state, by Dr. Darling. I have already described his method of producing the impressible state, for which he does not employ his own magnetic influence, but causes the subjects to gaze at a small coin in the hand.

Case 6.—Mr. W. an officer, met Mr. Darling at my house. Col. Gore Browne had ascertained some weeks before, that Mr W. was susceptible, but had made no further experiments, and Dr. D. had never before spoken to him. He was found, in about two minutes, quite susceptible or impressible. His muscular motions were controlled in every possible way. He was rendered unable to raise his hands, or to let them fall; he was made unable to move one, while he could move the other; unable to sit down or to rise up; or to take hold of, or let go an object. One arm was deprived of sensation, or both arms, or the whole frame. He was made to feel a knife burning hot, and the chair on which he sat equally so. When he started up, he was made to feel the floor so hot that he was compelled to hop about, and wished to pull off his boots, which burnt him. He was made to feel the room intolerably warm, and actually perspired with the heat; after which he

was made to feel it so cold, that in a minute or two he buttoned his coat, and walked about rubbing his hands. In about five minutes his hand was really chilled, as I found, like that of a person exposed to frost. He was made to forget his own name, as well as that of Col. Gore Browne, who was present, and to imagine Col. B. a total stranger. He was compelled, for a time, to give a false answer to every question asked; and then was forced to give true answers to every question, in spite of any effort he might make to do otherwise. He was told he was on duty, at drill; and began to give the word of command, as if in the barrack-yard. He was compelled to sing and whistle, in spite of himself; to laugh immoderately, and then to feel sad, and even to weep, all in spite of his own will. He was told that a stick was a gun, and with it, he shot and bagged a grouse, which he was made to see before him. He was told the pianoforte was a horse, and after feeling and closely examining it, he specified its points and defects, and appraised its value. He tasted water precisely as was suggested to him, as lemonade, tea, or wormwood. He was told that Dr. D.'s hand was a mirror, and in it he saw himself with a black face, as Dr. D. told him to do. He was made to look at his watch, and then convinced that it pointed to a different hour from the true one. He was then made to believe the watch to be a daguerreotype of Col. Browne, and again of a lady. Dr. D.'s empty hand became a snuff-box, from which he took a pinch, which made him sneeze violently, and this passed into a most severe cough, as if he had inhaled snuff, which sensation was not removed for about

half-an-hour. He was made to go to sleep in one minute, and in his sleep to be deaf to the loudest sounds. He was made to see, in Dr. D.'s empty hand, a bank note for £10, to read its number, to fold it up, and put it in his pocket. And when afterwards asked, he declared he had done so, and was surprised not to find it there. He was rendered quite unable to jump over a handkerchief laid on the floor; and was compelled, according to Dr. D.'s command, and in spite of every effort, either to come down on it, or on one or other side of it, or straddling across it. In every one of these experiments, Mr. W. was quite aware that the suggested idea was false, but found it impossible to resist the impression. About 50 persons were present, including Sir David Brewster, and other men of science. On another occasion, Mr. W. exhibited many of the same as well as other proofs of impressibility, without any preliminary process whatever. Dr. D. made him take a gentleman for a lamp-post; his watch for a turnip, the chain for a string; he told him that a gentleman was insulting him, when he demanded an apology. He caused him to see the great Nassau balloon ascend from the floor of my drawing-room, &c. &c. On both occasions, the suggested idea was always instantly dissipated by the words "all's right;" and Mr. W.'s countenance then expressed confusion and shame at what he had just done or said.

Case 7.—Mr. B. was discovered by Dr. Darling to be susceptible, at the house of a well-known and popular authoress. He was so obliging as to meet Dr. D. and a large party at my house. There he

exhibited many of the effects above described, chiefly, however, the control of Dr. D. over his movements, sensations, perceptions, and memory. His movements were controlled in many ways, which it is unnecessary to repeat. But what rendered the case peculiarly interesting, was, that he described his feelings, and reasoned on every experiment as it was made, and told us that, in spite of perfect consciousness, he found it impossible, by any efforts, to resist the suggestions of the operator. He was made to forget his own name, or that of any other person; to be unable to recognise persons whom he knew quite well; to forget and be unable to name a single letter of the alphabet. It seemed to him as if he saw the letters in motion, but could not lay hold of one of them. These experiments were very painful to him, and he informed me, that when thus compelled to forget his own name, not only was the sensation most unpleasant, but he felt ill for a day or two in consequence. This rarely happens, but there can be no doubt that such violent and false impressions may do harm, and that such experiments should be made with great reserve and caution, or not at all, at least for the mere gratification of curiosity. Mr. B. was rendered insensible to pain in one arm only, while the other arm and the rest of the body retained their sensibility. Dr. D. wished to render the arm insensible even to touch, but at first, a slight degree of that sensibility remained. Even this was removed by a second suggestion, and the arm became utterly insensible. The hand was well pinched and pricked with pins, but Mr. B. was not even aware of this, except when he looked and saw

it done. He wished, for his own satisfaction, to be cut or burned to the bone. I declined this, however, and contented myself with forcing a blunt pin through a thick fold of skin on the back of the hand, which is a very painful operation. To this he was utterly insensible, and indeed would not believe that he had been fairly tried, till, after the insensibility was removed, I applied the pin gently, when he quickly withdrew his hand, and declared himself satisfied. Mr. B. was also made to sleep in one minute, and rendered deaf to the loudest noises, till the magic words "all right" awoke him.

Case 8.—Mr. H. B. was found susceptible, at least in so far as concerned the control of his movements by Dr. D. The case was remarkable, from the very violent efforts made by Mr. H. B. to act in opposition to the suggestions of Dr. D. Thus, when he was told he could not rise up from his seat, he made the most desperate exertion of all the muscles of his body, but could not combine them so as to rise in the usual way. Once, he projected himself into the air by a violent effort against the sofa, but instantly fell down. Another time, he again succeeded in forcing himself up by a jerk from an ottoman, but fell down on his back on the seat. He made such efforts as I have never seen made, but always failed to perform the movement which he was told he could not make, while any other motion was quite easy. I am not certain whether the experiment was tried with Mr. H. B., but I think it was, and it certainly was tried with the preceding subjects and with several others, of defying them to hit Dr. D. a blow on the face with the closed fist. In every case, the

blow fell to one side or the other, and never touched the face. In most of the cases I saw, the subjects were also rendered unable to pick up a handkerchief from the floor, although they could touch it; and when they had it in the hand, they were rendered equally unable to drop it. I could adduce ten or a dozen similar cases, in which I saw Dr. Darling operate; but the above are sufficient, and I have selected them, without in any instance detailing all the experiments, which would be tedious, as fair examples, all of which occurred in my own drawing-room, in the presence of large parties, including many scientific and medical gentlemen, all of whom were perfectly satisfied of the facts.

In these experiments of Dr. Darling, as I have formerly explained, the impressible state was not produced by his magnetic influence, but by the subjects gazing at a small coin, placed in the left hand. If Dr. D.'s influence was at all exerted, it was to a very limited extent, as he occasionally made the subject gaze for a moment at him, while he gazed in return, perhaps holding one hand, or laying his finger on the middle of the lower part of the subject's forehead.

It is also to be observed, that many persons have found it quite easy to produce the same effects, in susceptible cases. The Earl of Eglinton and Col. Gore Browne have been quite as successful as Dr. Darling, and I know of many others who have also succeeded. I have myself found no difficulty, by his method, in producing similar results, but have merely satisfied myself that it could be done, without pushing the experiments very far.

These experiments demonstrate only the power of suggestion on persons in the impressible state, which state, as we have seen, may be produced, either in the method of Dr. Darling, or in that of Mr. Lewis, in which it is done by the direct influence of the operator. This also I have tried with success; but I find that, as a general rule, Dr. Darling's method is the easier of the two. We must bear in mind, however, that the other method enables us, not only to obtain the phenomena of suggestion in the conscious impressible state, but also, if carried further, the magnetic sleep, with its peculiar phenomena and its divided consciousness.

It is self-evident, that the power of suggestion, thus acquired, over persons in the conscious state, may be usefully applied in medicine. Thus, Dr. Simpson, who has made many experiments with success, has been enabled to cause patients, by a command given in that state, to sleep for a certain number of hours at a subsequent period, in cases where sleeplessness had long prevailed. I am informed by the Earl of Eglinton, that he was enabled, while travelling by railway with a party, one of whom, a lady, was very deaf, to restore her hearing to such an extent, that she heard whispers inaudible to him. This proved at once that the deafness was not hopeless, and it was found, that the improvement lasted for some hours after that single trial. It is probable that a course of such treatment might permanently restore the hearing, and at all events it is worth while to make the attempt.

B. Clairvoyance in the Conscious State, by Passes, or by Simple Concentration.

It is generally supposed that clairvoyance belongs only to the higher stages of the magnetic sleep; but it now appears, that it may, in certain cases, be produced without the sleep, and when the subject is in a state of ordinary consciousness. Indeed, if we are to regard clairvoyance, as I am disposed to do, as simply the power of noticing or observing certain very fine or subtle impressions, conveyed from all objects to the sensorium, by the medium of a very subtle agent, influence, fluid, or imponderable, which we may call Vital Magnetism, or, with Reichenbach, Odyle, the impressions caused by which are usually overpowered by the coarser impressions conveyed to the sensorium through the external organs of the senses, it is evident, that the essential condition of clairvoyance is not the sleep, but the shutting out of the impressions of the senses. This occurs, no doubt, in the sleep, but it also occurs in the state of reverie and abstraction, and may, in some cases, be effected at pleasure by voluntary concentration. I have not myself had many opportunities of seeing this phenomenon, but as it is extremely interesting, I shall give a brief account of the experiments of Major Buckley, which appear to have been made in a manner perfectly satisfactory, and on a large number of persons. It would certainly appear that Major B. has a rare and very remarkable power of producing conscious clairvoyance in his subjects.

Before describing Major Buckley's method, I should mention that he had been for some time in

the habit of producing magnetic sleep, and clairvoyance in the sleep, before he discovered that, in his subjects, the sleep might often be dispensed with. The following details are abridged from letters with which Major B. has very kindly favoured me.

Major Buckley first ascertains whether his subjects are susceptible, by making with his hands, passes above and below their hands, from the wrist downwards. If certain sensations, such as tingling, numbness, &c. are strongly felt, he knows that he will be able to produce the magnetic sleep. But to ascertain whether he can obtain conscious clairvoyance, he makes slow passes from his own forehead to his own chest. If this produce a blue light in his face, strongly visible, the subject will probably acquire conscious clairvoyance. If not, or if the light be pale, the subject must first be rendered clairvoyant in the sleep. Taking those subjects who see a very deep blue light, he continues to make passes over his own face, and also over the object, a box, or a nut, for example, in which written or printed words are enclosed, which the clairvoyant is to read. Some subjects require only a pass or two to be made, others require many. They describe the blue light as rendering the box or nut transparent, so that they can read what is inside. (This reminds us of the curious fact mentioned by Reichenbach, that bars of iron or steel, seen by conscious sensitives, without any passes, shining in the dark with the odylic glow, appeared to them transparent like glass.) If too many passes be made by Major B., the blue light becomes so deep that they cannot read, and some

reverse passes must be made, to render the light less deep. Major Buckley has thus produced conscious clairvoyance in 89 persons, of whom 44 have been able to read mottoes contained in nut-shells, purchased by other parties for the experiment. The longest motto thus read, contained 98 words. Many subjects will read motto after motto without one mistake. In this way, the mottoes contained in 4860 nut-shells have been read, some of them, indeed, by persons in the mesmeric sleep, but most of them by persons in the conscious state, many of whom have never been put to sleep. In boxes, upwards of 36,000 words have been read; in one paper, 371 words. Including those who have read words contained in boxes when in the sleep, 148 persons have thus read. It is to be observed that, in a few cases, the words may have been read by thought-reading, as the persons who put them in the boxes were present; but in most cases, no one who knew the words has been present, and they must therefore have been read by direct clairvoyance. Every precaution has been taken. The nuts, inclosing mottoes, for example, have been purchased of 40 different confectioners, and have been sealed up until read. It may be added, that of the 44 persons who have read mottoes in nuts by waking or conscious clairvoyance, 42 belong to the higher class of society; and the experiments have been made in the presence of many other persons. These experiments appear to me admirably contrived, and I can perceive no reason whatever to doubt the entire accuracy of the facts. It would of course be tedious to enumerate

so many experiments, all of the same kind; but I shall select one or two of the most striking as examples.

Case 9.—Sir T. Willshire took home with him a nest of boxes belonging to Major Buckley, and placed in the inner box a slip of paper, on which he had written a word. Some days later he brought back the boxes, sealed up in paper, and asked one of Major Buckley's clairvoyantes to read the word. Major B. made passes over the boxes, when she said she saw the word "Concert." Sir T. Willshire declared that she was right as to the first and last letters, but that the word was different. She persisted, when he told her that the word was "Correct." But on opening the boxes, the word proved to be "Concert." This case is very remarkable; for, had the clairvoyante read the word by thought-reading, she would have read it according to the belief of Sir T. Willshire, who had either intended to write "correct," or in the interval, forgot that he had written "concert," but certainly believed the former to be the word.

Case 10.—A lady, one of Major Buckley's waking clairvoyantes, read 103 mottoes, contained in nuts, in one day, without a pass being made on that occasion. In this, and in many other cases, the power of reading in nuts, boxes, and envelopes, remained, when once induced, for about a month, and then disappeared. The same lady, after three months, could no longer read without passes; and it took five trials fully to restore the power. This may be done, however, immediately, by inducing the mesmeric sleep and clairvoyance in that state,

when the subjects, in the hands of Major Buckley, soon acquire the power of waking clairvoyance.

Case 11.—The words, "Can you see inside?" were written on a narrow slip of paper, which was then laid on a quarter sheet, and folded over 11 times. The folded paper was placed in a thick envelope, and sealed with three seals, in such a way that it could not be opened undetected. It was then sent to a clairvoyante, who returned it with the seals uninjured, having read the contents in waking clairvoyance. Mr. Chandler has published an account of a precisely similar experiment, in which the sealed envelope, after the contents had thus been read, was shewn to many persons, all of whom were quite satisfied that it could not have been opened. I have in my possession one of the envelopes thus read, which has since been opened, and I am convinced that the precautions taken, precluded any other than lucid vision.

I regard the experiments of Major Buckley as not only well devised, but of very great value, as proving the existence of waking or conscious clairvoyance, which, as I have mentioned in Part I., undoubtedly occurs as a spontaneous natural fact. Indeed, it is to the occurrence of this state that we must refer many well-attested instances of persons acquiring intuitively a knowledge of distant events, many of which are recorded.

The case of the lady, mentioned in Part I., is far from being the only case in modern times, of spontaneous and waking clairvoyance. Mr. Atkinson, to whom I owe that case, in the work recently published by himself and Miss Martineau, gives an in-

stance of its occurrence in his own person. I have also mentioned, in Part I., that Mr. Lewis, by concentrating his thoughts, can produce, in himself, the state of waking clairvoyance, and has frequently thus seen persons, myself among the number, at the time quite unknown to him. I shall here give an instance of Mr. Lewis's power in this way, on the testimony of the gentleman who made the experiment, who is well known to me, and on whose accuracy the utmost reliance may be placed.

Case 12.—Mr. B., the gentleman alluded to, arranged with another gentleman, that, at a certain hour, the latter should be present in the drawing-room of his aunt, Miss C., with that lady and another, these three being all the inhabitants of the house, except servants. At the same hour, Mr. B., in his own house, at a distance of 14 miles, requested Mr. Lewis, who had never seen Miss C. nor any of her family, nor her house, to try to magnetise that lady. Mr. Lewis proceeded to concentrate his thoughts on the subject, and soon saw and described the house, its situation, the house-dog, the drawing-room, and the persons in it, all quite accurately. But he saw in the room not only the three inhabitants of the house, but two other persons. While this was going on, two visitors had previously come into the room in Miss C.'s house, and Miss C., who was susceptible to magnetism, just at the time when Mr. Lewis saw her, described her, and endeavoured to magnetise her, was so strongly affected, that she declared her nephew must be magnetising her, and begged him not to do so.*

I mention this case, as a proof of the power pos-

sessed by Mr. Lewis in a certain state of concentration, not only of seeing, but of acting on persons whom he has never seen. I have already, in Part I., described a case in which he acted on a lady in my house, whom, however, he had before seen, from a distance of 500 or 600 yards. In that case also, he saw the lady when acting on her from a distance, and subsequently pointed out accurately where she sat, and the direction in which he saw her move away from the piano-forte, when compelled to leave it and to lie down.

On the whole, it must, I think, be admitted, and the experiments of Major Buckley are alone sufficient to decide this point, that conscious or waking clairvoyance may be produced artificially; and this being the case, it is in the highest degree probable that it may also occur spontaneously, even if its spontaneous occurrence had never been observed. I consider it highly probable, that many dreams, concerning events passing at the time, or just before, which prove correct, depend on the spontaneous occurrence of this state during sleep or reverie. It can hardly be doubted, that if the subject be duly investigated, very interesting results must be obtained. But we must not expect to find that all, or many, magnetisers possess the power of inducing conscious clairvoyance in the same way, or in the same degree, as Major Buckley. On the contrary, that gentleman appears to have a very peculiar influence on his subjects. Yet it is not probable that he is the only person possessed of this power.

There is another method of producing conscious clairvoyance, or, at least, phenomena which appear

to me to be the same; namely, gazing at what is called the Magic Crystal, or at the Magic Mirror, or other objects. It will be observed, that as the magnetic sleep may be caused either by passes or by the patient gazing at an object, so it is quite conceivable that gazing at an object, as well as passes by the operator, may produce conscious or waking clairvoyance. I shall now, therefore, adduce a few facts connected with the production of

C. Conscious Clairvoyance by Gazing at an Object.

Many persons, especially the young, who are more susceptible, when they are made to gaze steadily at an object, pass, without going into sleep, into a state, in which they see persons or things not present.

1. The Magic Crystal.—This is generally a round or oval-shaped piece of clear glass. Several exist, and one is now in my hands, which were made long ago, and used for the purpose of divination, as in the case of the crystal of Dr. Dee. It is said that Dr. Dee's crystal is still extant, and, according to some, it was a polished mass of jet; but it does not appear that the nature of the substance is of much importance, or rather, it would appear that Dr. Dee had a globe of glass or of rock-crystal, and also a magic mirror, probably the piece of jet alluded to. The essential point is, that persons who gaze earnestly on the crystal, often see the figures of absent persons, nay, as in ordinary clairvoyance, of such as are unknown to them. The crystal of which I

speak, is of the size and shape of a large turkey's egg, and was sold some years since, by a dealer in curiosities, as an old magic crystal, with a paper containing certain mystical and magical rules for its use. In the few experiments I shall mention, it was used by simply desiring the person to gaze earnestly at it.

Case 13.—A boy, quite ignorant of what was expected, after gazing at the crystal for about half an hour very steadily, saw a dark cloud appear in it, which soon cleared up, and he then saw his mother in her room. By and bye, his father appeared. I then asked him to look for a lady, whom he saw walking in the street in which she lived, and accurately described her walking dress, which he had never seen, although he may have seen the lady for a moment in the evening. I then asked for a boy and a servant whom I was sure he had never seen. He saw and described most accurately the persons and dress of both. I asked for another servant, whom he saw opening the street-door to admit the lady. I marked the time, and found that this lady had been walking in the dress described, and had entered her house at the time when the boy had seen her.

In all this, I could see nothing but conscious or waking clairvoyance, produced by long gazing. I conclude, that the figures appeared in the crystal, because the boy was looking there, and I see no reason to doubt, that by intense gazing on some other objects, he might have been made to see the same. I made several similar experiments, both with that crystal, and with others, two of which I

knew to have been recently made, one several years ago, the other only a week or two previously. The experiments were also made with two other boys, and the general result was, that when they gazed long and steadily, they generally saw figures of some sort, sometimes of a father, mother, or brother, but sometimes also of persons quite unknown to them, without such persons being asked for, and of course, in such cases, I could not tell who the persons seen were. But when, as often happened, their attention wandered, they saw nothing. I could not observe, in any one of these boys, the slightest tendency to deceive me. On the contrary, I was surprised as well as pleased at the patience with which they submitted to these tedious experiments, and at their reserve in declaring that they saw any thing. It often happened, that they saw nothing during the whole time; but when they did see any thing, they were very precise in stating how much or how little they saw. I generally asked no questions, but encouraged them to tell their own story.

The impression made on my mind by these trials was, that the gazing produced an impressible state, (as I ascertained several times by trying some of Dr. Darling's experiments on them,) and that when they gazed very steadily, conscious clairvoyance was developed, to a greater or less extent. I resolved to investigate the matter more fully, but as the means of doing so have only very recently been in my possession, I must wait until I shall have time to pursue the investigation. In the meantime, I consider it as certain, not from these experiments

alone, but from many others of which I have been informed on good authority, that conscious clairvoyance may be thus produced. I shall here mention some other instances of visions seen in crystals.

Case 14.—A globular mass of crystal, rather larger than an orange, was lying on a table, when a little girl entered the room, and accidentally looked at it. She exclaimed, "There is a ship in it, with its cloths (sails) all in rags. Now it tumbles down, and a woman is looking at it, and leans her head on her hand." Her mother afterwards came into the room, and without having heard what the child had seen, immediately saw the ship and the woman. This accidental observation was communicated to Earl Stanhope by the person in whose room it happened, and by his Lordship to me.

Earl Stanhope informs me that he has made experiments with three crystals, in one or other of which visions have been seen by fifteen children of both sexes and of different ages, and by seven adult females, one of them upwards of sixty years of age. In regard to these visions, his Lordship observes that "In many cases it is very remarkable, that they could not have been presented by memory to the imagination; as, for instance, visions of a dog wearing a crown; of a bed with a black counterpane; of a house with 126 windows and 33 doors, &c. &c." All this corresponds with the strange visions of ordinary clairvoyance.

"The objects seen in succession were often, as in dreams, unconnected with each other, and while they were exhibited, no other objects in the room were visible to the seers." This proves that the

power of seeing them was, as in ordinary clairvoyance, connected with abstraction or reverie, the result of long and concentrated gazing. Earl Stanhope adds, that very often those who had previously seen visions saw nothing, and that none of the persons he tried showed any disposition to deceive. This agrees perfectly with my own experience, in the few trials I have made.

Case 15.—We have seen that Mr. Lewis possesses, at times, the power of conscious clairvoyance, by simple concentration of thought. He finds that gazing into a crystal produces the state of waking clairvoyance in him much sooner and more easily. On one occasion, being in a house in Edinburgh with a party, he looked into a crystal, and saw in it the inhabitants of another house, at a considerable distance. Along with them, he saw two gentlemen, entire strangers to him. These he described to the company. He then proceeded to the other house, and there found the two gentlemen whom he had described.

Case 16.—On another occasion, he was asked to see a house and family, quite unknown to him, in Sloane Street, Chelsea, he being in a house in Edinburgh with a party. He saw in the crystal, the family in London, described the house, and also an old gentleman very ill or dying, and wearing a peculiar cap. All was found to be correct, and the cap was one which had lately been sent to the old gentleman. On the same occasion, Mr. Lewis told a gentleman present, that he had lost or mislaid a key, of a very particular shape, which he, Mr. L.,

saw in the crystal. This was confirmed by the gentleman, a total stranger to Mr. Lewis.

Mr. Lewis is distinctly of opinion, that the crystal is only a means of producing conscious clairvoyance by gazing at it; and from what I have seen, such is my own opinion. But it is quite possible, that, besides the gazing, the magnetic or odylic influence of the crystal, or rather glass, may assist in producing the effect. Mr. Lewis has frequently been so kind as to look into crystals for me, and although this has chiefly been done in reference to persons and things at a distance, and in cases in which what he saw cannot yet be verified, I am convinced that he saw what he described to me. Whether the things he saw, in these cases, were only dreams, or whether his visions were of actual facts, is another point, which, after a time, I may be enabled to ascertain. But I may here state, that a very large crystal globe, belonging to myself, had, in a short time, so strong an effect on him, as nearly to throw him into magnetic sleep, while a much smaller one had no such effect. This seems to indicate that the odylic influence of the crystal may assist in producing the effect.

2. The magic mirror. Of this, I have no experience; but I conceive its action to be the same as that of the crystal. The mirror may be of jet, as Dr. Dee's is said to have been, or of metal, or even a simple black surface, blackened by charcoal. It is at all events an object which must be gazed at for some time, before visions appear. Now we know, that both metals and charcoal act strongly on sus-

ceptible persons. M. Dupotet has found, that many persons, on gazing for a while at a surface of charcoal, see visions of a most exciting kind, the nature of which they are generally most unwilling to disclose. But sometimes they do mention what they see. In one case, a lady saw a ship in a storm, and described it, in the presence of my informant, who is a lady of very high rank, and of the highest character. When these experiments of M. Dupotet with his mirrors are long continued, the subjects not only become much excited by what they see, but are frequently rendered quite unconscious of what is passing around them. The experiments are indeed very remarkable, but must be tried with great caution, in consequence of the violent effects produced. I am disposed to agree with M. Dupotet, in thinking that he has, in this discovery of the powers of the mirror, rediscovered a part of the magic of the middle ages, which, like all magic, is founded on natural facts. The whole subject requires a thorough investigation.

3. Water. It is found that susceptible persons may be made to see visions, by gazing into a glass of water, especially if the water be magnetised, in which case we know that it acts on the susceptible.

Case 17.—Major Buckley caused a lady to look into a bottle of magnetised water, who had been found to be rendered consciously clairvoyante by looking into a crystal. She saw an alligator in the water.

Case 18.—A lady of rank caused a clairvoyante to look into a bottle of magnetised water, when she

let the bottle fall from fright, declaring that she saw a serpent in it.

All the facts above mentioned tend to prove, that conscious clairvoyance, or visions, or dreams, may be produced by gazing at a variety of objects, and probably most easily by gazing at crystals, metallic or carbonaceous surfaces, and magnetised water. But it will probably be found, on trial, that many other substances will produce a similar effect.

Many persons, on reading the accounts that have been published of the visions seen in crystals, &c. are disposed to reject the whole as sheer imposture. But it appears to me, that we cannot thus get rid of the subject. It is quite conceivable that some seers may have endeavoured to deceive; but it is not conceivable that all should have done so. If some of the statements which have appeared seem very absurd, it must be remembered, that the subject has not yet been scientifically investigated, and that while most of the seers are children, often very young and ignorant, the operators have also frequently been unaccustomed to experiment, and may have vitiated true phenomena by suggesting their own ideas. It appears certain, that many children and adults in different places have seen visions in crystals; many of them have been not only trustworthy, but have been much alarmed and agitated by what they saw; the visions have very often been exactly such as are seen in ordinary clairvoyance; and on the whole, it appears that there are very interesting facts, whatever be their true nature, which require and deserve the most careful investigation.

I have not alluded to those still more wonderful

visions said to have been seen in crystals, &c. of persons long dead, of good and evil spirits, and of answers to questions exhibited in written or printed characters. I have had, as yet, no opportunity of investigating these matters, and I can easily see many sources of fallacy. But even here, I do not feel myself entitled to reject, summarily, and without investigation, all that has been asserted. Believing, as I do, that the state of clairvoyance may be induced by gazing at crystals, &c., I think it quite possible that higher states, such as that of extasis, may also be so produced. Now, as clairvoyance and extasis are states as yet hardly studied, and certainly not fully investigated, I cannot affirm the impossibility of things far more strange than any I have yet seen. But I dare not venture to bring forward such things as facts, until I shall have been enabled to investigate them, which I hope to be able to do.

In concluding what I have to say on the subject of conscious clairvoyance, as produced by gazing, it is unnecessary to do more than to advert to the method employed by the Arabian sorcerers in Egypt at the present day, as that has been fully detailed by Miss Martineau, and other authors, who have seen it. Every one knows, that a boy is made to gaze on a large drop of ink (a liquid mirror) in his hand, while fumigations and magnetic manipulations are employed. There appears to be no good reason to doubt that, in this way, which is merely a variation of the crystal, boys have seen and accurately described absent persons quite unknown to them. In many cases, I conceive thought-reading to have

been the medium, as when Shakspeare was seen, as he is generally represented. But I have already, in Part I., shown that thought-reading, or the highest degree of sympathy, is, in truth, not less wonderful than direct clairvoyance. Both sympathy and direct clairvoyance occur in the magnetic sleep, and both may also occur, as clairvoyance does, in the conscious state, under favourable circumstances.

LETTER XVI.

I NOW proceed, secondly, to give some illustrations of the magnetic sleep and its phenomena.

A. PRODUCTION OF THE SLEEP.

The method which I have generally employed consists in sitting opposite and close to the subject, a little higher than he is, pressing gently his thumbs with mine, and gazing steadily in his eyes, or in one of his eyes. As soon as some effect is produced, which may be, when it happens, in a few minutes, or after a quarter of an hour, or half an hour, I make passes with both hands downwards over the forehead and face to the chest. Sometimes I begin with passes, and frequently I alternate gazing and passes.

Case 19.—Mr. D., a student of medicine, nineteen years of age, in delicate health, had been found by Mr. Lewis very susceptible in the conscious state, as already described, Case 1. I wished to try whether, as he was susceptible, I could produce in him the magnetic sleep. In the first trial, after 25 or 30 minutes of gazing, as above described, alternated with passes, he slept, but not deeply, and was easily roused when spoken to. I persevered with similar results, for nine successive trials, during which the sleep was gradually produced in a shorter time, and on the eighth trial, in 15 minutes. Finding that he

was still disturbed by noises in the street, I silently willed that he should not hear them, and thus succeeded in producing a deeper sleep, so that in the ninth trial he slept in twelve minutes, and was, for the first time, perfectly unconscious, on waking, of what passed during his sleep. He spoke now, which he had not done before, in a voice quite different from his usual voice, and, in answer to questions, said he would sleep deeper every time, and would be able to see; but at present a thick mist prevented him from doing so. I desired him to sleep exactly half an hour, which he promised to do, and when the time came, which happened to be five p.m., he woke suddenly while the clocks were striking. I commanded him, before he woke, to sleep next day in five minutes, which he promised to do, and did. From this time I found it quite easy to produce the sleep, and by the thirteenth trial I had got him to sleep in one minute. In this case the full, true, magnetic sleep was not obtained till the ninth day, after which it was easily produced, and gradually became deeper, presenting many interesting phenomena, to be mentioned in their proper place.

Case 20.—Mr. T., a student of chemistry, aged 21. Having found that this gentleman, who enjoys perfect health, was easily rendered impressible, in the conscious state, by about seven minutes gazing at a coin in his hand, as in Dr. Darling's process, I tried next day to produce the sleep in him, and in this first trial, by alternate gazing and passes, succeeded in putting him to sleep in about twenty minutes. The sleep was not very profound. I proceeded with him as with Mr. D., and soon re-

duced the time necessary to cause sleep from twenty minutes to two minutes. In this case also I was able to fix the length of the sleep. He was quite unconscious, after waking, of all that passed during the sleep, but I found that, by telling him to remember any thing, I could cause him to do so.

Case 21.—Mr. H. W., a German, blind, having lost his sight from a complication of diseases. The left eye is entirely destroyed, having been operated on unsuccessfully for cataract. The right eye is said to be affected with opacity in the posterior part of the capsule, and also with amaurosis. During the last two years, he has only been able to distinguish, very feebly, between day-light and darkness, and he is to all practical purposes stone-blind. On looking at the eye, it appeared to me that the opacity in the capsule, which had been expected to form into cataract, had not yet proceeded to any great extent; and as the iris was to a certain extent moveable, although generally much dilated, I had some hopes that the retina might not be quite insensible to light. Not being familiar with diseases of the eye, and not thinking at the time of trying to restore the sight, the state of the eye was not particularly examined till nearly two months after I first magnetised Mr. W. At that period, as I shall afterwards mention, a considerable improvement had taken place, and Sir D. Brewster, who kindly examined the eye, thought he saw some degree of separation of the layers of the lens, caused by deficient moisture. By that time, the iris contracted very decidedly when the eye was suddenly exposed to strong day-light, after having been shaded by the

hand. My chief reason for trying to magnetise Mr. W. was, that I thought I might improve thereby his general health, which was delicate; and as he was most anxious to make the trial, I also felt very desirous to ascertain the effects that might be produced on a blind patient.

I operated on him exactly as on the two gentlemen above mentioned, and soon produced decided effects and strong sensations, without, however, at first causing sleep. It was not till the twelfth sitting, that I succeeded in inducing the true magnetic sleep, after which I found it quite easy to do so; and in this also, the time required was soon reduced to two or three minutes. I beg here particularly to point out, that as far as I could see, the blindness of Mr. W. was no obstacle to his being affected. On the contrary, the sensations produced were from the first much stronger than in the other cases, and indeed it was a very peculiar and strong quasi-galvanic sensation in the region of the lumbar vertebræ which kept him from sleeping so long, in spite of great drowsiness. When I knew this, I removed it by a few passes, and thus obtained the sleep. I may here add, briefly, that from the first trial, Mr. W.'s health rapidly improved, and that by the fifth operation, long before sleep was produced, not only had the eyes, previously dry, red, and unhealthy-looking, become of a natural colour, with a due proportion of moisture, but also a very copious, tough, and extremely offensive discharge from the nose, from which he had suffered more or less for years, (but which he had not mentioned to me,) having been very severe when I first magnetised him, had dis-

appeared entirely, and been replaced by a perfectly natural secretion. Nor has this distressing affection once returned since, although Mr. W. has had frequent slight catarrhs, which, till I magnetised him, invariably aggravated the offensive discharge. I regard that affection as permanently cured, and it must be borne in mind, that I was not even aware of its existence, while Mr. W. had never thought that it was to be removed by magnetism. He declares that it had rendered his life burdensome to him, and no words can express the relief he has experienced. Such was the effect produced, by five operations, on the state of the mucous membrane of the eyes and nose. But this was not all. His general health and spirits, from the time of the first trial, rapidly improved, so that the change was visible to every one, while he himself was so sensible of it, that he daily longed for the hour at which he was to be magnetised. When this had been done fifteen times, he found that his sight had begun to improve, so that he saw the full moon, which for two years he had been unable to do, and about the same time began to perceive the gas lights in large shops, so as sometimes to be able to count them. It was only when he mentioned this, that I ventured to hope that by perseverance his sight might be permanently improved; and in hopes of this, I have continued to magnetise him, till, when I write, he has been magnetised 40 times, at first daily, more recently every other day. A slow improvement in the sight continues to appear, but in such a case, to obtain a satisfactory result, if that be possible, the treatment must be persevered in for a long period. I have men-

tioned in this place the effects of a short course of magnetism on the health of Mr. W., because, from his being blind, it was necessary to describe the case. When I come to make some remarks on the therapeutic agency of magnetism, I shall, instead of repeating what has here been said, simply refer to it.

Case 22.—Mr. C. M. a student of Natural Philosophy. This young gentleman was acted on in the same way, and in the first sitting had convulsive twitches of the eyelids and of the arm, but no sleep. In the second, after I had gazed at him, holding his hands, for fifteen minutes, he slept for five minutes. After this I got him to sleep in three minutes, but was only able to do so four times, as he left town. I could, in this, as in the preceding cases, fix the duration of the sleep.

None of these four gentlemen had ever been put to sleep by magnetism before I tried them, except Mr. D., Case 17, whom Mr. Lewis, at my request, tried one night to put to sleep at my house, as I wished to ascertain whether he could be put to sleep before beginning my experiments. Mr. Lewis soon produced a sleep, which was, however imperfect, similar to that which I also produced in the few first trials, so that, even in that case, the true, deep magnetic sleep, or state of somnambulism, had never been produced until I succeeded in producing it.—These cases will give a fair idea of what I experienced as to the induction of that state. They are not selected, but are simply the first four cases which I tried this season, and in which I persevered till sleep took place. In all of them, had I stopped short after one or only a few trials, I should have failed

as to the sleep, and I think the results are sufficient to justify the conclusion, that most persons, if not all, may be thrown into somnambulism by perseverance and patience on the part of the operator. I possess no unusual magnetic power, probably less than the average, and in most of the cases in which I had previously tried to cause the sleep in persons not yet magnetised by others, I had, just as in these, failed to do so on the first or second trial, and had therefore supposed that I had not the requisite power.

I may here mention that I have this season tried to produce the sleep in five other persons, not previously magnetised, and have succeeded in all but one. Thus, out of nine persons, not before magnetised, I have put to sleep eight. The ninth was only tried three times, which is not nearly enough to show that I should have ultimately failed with him. Among those with whom I succeeded was another blind man. But as I was unable to make further trials, except with the four cases first enumerated, I refrain from detailing the others. The method was the same, and the results exhibited nothing peculiar.

I need not dwell longer on this subject, nor need I quote the published experience of others on this point. Enough has been said to show that the peculiar state called the magnetic sleep may be easily induced, in a large proportion of persons, with the aid of patience and perseverance. I have seen Mr. Lewis produce the sleep in numerous instances, generally by gazing alone, without even holding the hands. But, as I have already said, his power of

concentration is very remarkable, and from what I have seen, I believe that there are very few persons whom Mr. Lewis could not put to sleep, if not at the first trial, as very often happens with him, at all events after a few trials. It is quite obvious that such experiments succeed infinitely better in private than in public, or in a large party, because in the latter cases, the excitement of the patient, or his alarm, and the proximity of other persons, very much interfere with the result.

It may be proper here to state, that in the case of Mr. D., who was frequently put to sleep in half a minute, or even a quarter of a minute, I found that I could produce the sleep not only without contact, but without his knowing my intention. On one occasion, while he was intently engaged in conversation, and looking another way, I gazed steadily at him, from the side, at a distance of five or six feet, with the intention of putting him to sleep; in about 25 seconds his eyes closed, and he was found in a sleep as deep as I have ever seen. I desired him to sleep an hour, which he did, and on waking, his first words were to complain that I had not told him what I intended to do. Finding him thus susceptible, I intended to make a series of experiments in regard to the power of causing sleep at a distance, but unfortunately, Mr. D. was about this time seized with a severe illness, which had been impending over him for some time, in consequence of too severe study. It was chiefly an affection of the chest, which confined him to bed for some weeks, and after his recovery, his extraordinary susceptibility was gone, having evidently depended on a morbid state. It was there-

fore in my power only to make two experiments; one, similar to that just described, and with the same result; the other, in which, at a distance of about half a mile, I attempted to put him to sleep by concentrating my thoughts on him with that intention. I was interrupted before I had done so for more than two minutes; but when I saw him, he spontaneously told me that, precisely at the time at which, unknown to him, I made the trial, he had felt an inclination to sleep, as well as the usual sensation when magnetised. I very much regret that I was unable to repeat this experiment; for after his recovery, I found it far more difficult to magnetise him than before his illness, although I could still produce full sleep.

B. Effects of Suggestion in the Sleep.

Here it is only necessary to say, that every effect above described, as being produced by suggestion in the conscious impressible state, may be even more easily produced in the sleep.

Case 23.—When Mr. D. was asleep, I could render any limb, or the whole body, rigid at pleasure. I did not multiply experiments of this kind, but only satisfied myself that suggestion acted on him as well when asleep, as it had done in the conscious state. I could also, with ease, fix the duration of the sleep by a command.

Case 24.—Mr. J. D., (a different subject,) put to sleep in my presence by Mr. Lewis, exhibited, in great perfection, all the effects of suggestion. Whatever Mr. Lewis told him, he acted on it with a perfect conviction. He was thus made to fish, to shoot,

to sing, to imagine himself a general or a lecturer, to take a stick for a sword or gun, a chair for a wild beast, to feel the pelting of a pitiless storm, to hear the thunder, to be drenched with rain or frozen with cold, to swim for his life in the flood, to taste water as beer, milk, lemonade, or whisky; and when he had taken a little under the last-named form, to be so utterly drunk, that he could not stand without support. Indeed he continued so perseveringly drunk, that it took Mr. Lewis a quarter of an hour to sober him. This subject exhibited a remarkable tendency at all times to persevere in any state in which he was put, so that it was often difficult to get him under the influence of a new suggestion, or to wake him when asleep, unless by causing him to promise that he would awake when desired to do so. On one occasion, this subject was exhibited in public with great success.

Not only are most subjects strongly influenced by suggestion while asleep, but they may in general be strongly influenced, in the waking state, by a command given in the sleep.

Case 25.—Thus, I could cause either Mr. D. or Mr. T. to forget everything that passed during the sleep, or to remember a part, or the whole of it, by commanding them to do so. I could also, by a command given in the sleep, of which they had no recollection, fix the time necessary to put them to sleep next day, and I made use of this power, to reduce that time from 20 or 30 gradually down to 2 minutes or less. I could further determine the kind of feeling they should have after waking. Having observed that Mr. D. occasionally felt languid, he

being unknown to me, in bad health, I used, in the sleep, to desire him to wake without that feeling of languor, and I found that when I did so, he always felt light and well. When I omitted it, his habitual languor prevailed. In his case, as in all the others, when the subjects were in good health, (and Mr. D. was so after his severe illness,) I found the effect of the sleep always to be, that the patient was refreshed and felt happier.

I have not myself made many experiments of this kind, having very soon seen enough to convince me that impressions made in the sleep are retained in the waking state, so as to influence the sensations and even the actions of the subject. Indeed, this phenomenon is one which presents itself so frequently, that it is found recorded in a large proportion of published cases. My space will not permit me to quote such cases, as I require it all for what I have seen and done in regard to other phenomena, as well as for some interesting cases kindly communicated to me by others. I therefore pass on to another branch of the subject.

C. Phreno-magnetic Phenomena in the Sleep.

I have already, in Part I., pointed out that there is considerable variety in these phenomena. We find many cases, in which touching the head has no effect in exciting manifestations of any kind. This is the case with Mr. D., Mr. T., Mr. H. W., and Mr. C. M., at least in that state in which I have examined these gentlemen. There is another class of cases, in which the subject sympathises to such an

extent with the operator, that the expressed and sometimes the silent will of the latter will produce any desired manifestation, whatever part of the head, or even of the body, be touched. Such cases, of which however I have seen little or nothing, fall under the head of sympathy, where the silent will operates, and of suggestion, where the volition is expressed. I shall not dwell on these, but shall only say, that I think there is good evidence of the existence of such cases, and that of course they can furnish no evidence whatever of the localisation of the cerebral organs.

But there is a third class of cases, in which, so far as I can perceive, no other explanation is possible but this, that touching any part of the head excites to action the corresponding part of the brain. This I have often seen. I have already stated that no such effect took place with the four gentlemen on whom I have lately operated, but I shall here give a case or two to illustrate the phenomenon in question.

Case 26.—A. F., a young man, was put to sleep by me in a few minutes. In this state, every part of the head that was tried, yielded striking manifestations of the corresponding phrenological faculty. I had no reason to think that this young man knew the position of the organs, nor anything about phrenology; but even if he had some general notions on the subject, the effects produced appeared so rapidly that it was impossible for him to have simulated them, even had he been disposed to do so, which I am sure was not the case. Benevolence, Destructiveness, Combativeness, Secretiveness, Acquisitiveness, Self-Esteem, Love of Approbation, Veneration,

Cautiousness, Adhesiveness, Philoprogenitiveness, Tune, &c., were all tried, first in rapid succession, and all yielded strong manifestations, although very often they were quite different from what I had expected, or were distinct when I had no clear idea of how they were to be manifested. Benevolence being touched, he instantly began to give away all his money to me, taking me for an object of charity, and when I continued the contact, took off his coat to give me. This is the almost universal manifestation of Benevolence, obviously because, when the feeling is excited, its most natural result is to give to those in want. Cautiousness produced the most vivid picture of terror I ever saw; he said there was a fearful abyss before him, and felt as if he was to fall into it. Tune instantly caused him to sing; Imitation, to imitate not only every sound he heard, but also, with closed eyes, the gestures made by those near him. It is impossible here to give all the details, suffice it to say, that although it all looked like first-rate acting, a close study of his countenance showed the most entire truthfulness. Besides, as I moved my hand from one organ to another, so rapidly as to confuse any one not very much in the habit of guessing what organ is touched, the effects never failed to follow. To test him further, I tried touching two organs at once, and invariably obtained combined manifestations. Thus when Benevolence and Acquisitiveness were touched, he put his hands into his pockets as before, but instead of giving me the contents, he treated me to a lecture on the heinousness of begging, and declared that he thought giving money the worst kind of charity. Veneration alone

caused him to pray humbly and devoutly; Veneration and Self-Esteem combined, gave rise to a prayer, in a standing position, in which he returned thanks for having been made so superior to other men in religious knowledge. This combination was accidental, Self-Esteem having been first much excited, with very amusing results, and Veneration having been touched before the excitement of Self-Esteem had subsided, with the desire of reproducing the former humble devotion. Many similar trials yielded analogous results. I found also, that when, intending to touch one part, my hand accidentally glided to another, the manifestation was always that of the part really touched, not of that which I intended to touch. In the region of the supposed organ of Alimentiveness, I found, within a small space, three different points, the touching of one of which produced excessive desire to eat, of another, the desire to drink, of the third, sensations of smell. To obtain these results, which could not be known to the subjects, since they were not then published, nor generally known to phrenologists, although I had heard of them, it was necessary only to move the point of the finger one-fourth or one-eighth of an inch, the three points certainly lying in less than the surface of a shilling. In all these trials, it did not signify what I wished, nor what I said, only such organs were excited as I touched. I had complete evidence that the subject did not sympathise with me or with my thoughts, but that my touch excited the faculty corresponding to the part touched.

This case occurred to me in 1843, and at that time I had three other similar cases, in persons ab-

solutely ignorant of phrenology, nay one of them, a girl of ten or eleven, of the lowest class, ignorant of everything, and very nearly imbecile. In some of these cases, certain organs could not be excited, while others were easily brought into action. In all of these, I assured myself that neither sympathy nor suggestion played a part. I shall now adduce a recent case.

Case 27.—Mr. C., a young man, had been several times magnetised four years ago, but not since. I put him to sleep in one minute, and found him even more susceptible to the touch than A. F. The manifestations were very similar, but came out so rapidly, that it was hardly possible to be sure that a part was touched, before the effect was produced. If, while Benevolence was in action, I touched Acquisitiveness, he instantaneously collared me to recover what he had given me; if Combativeness were touched, before I could remove the finger he had struck out with his fist, and assumed a very pugnacious attitude. When I combined Benevolence and Acquisitiveness, he pulled out money and offered it, but on my attempting to take it, always withdrew it, his eyes being closed, and told me he required it more himself. In short, whatever he was doing, the slightest touch, even accidental, or with the cuff of my coat, on any organ, at once arrested him, and changed his action and expression. When in the act of falling on his knees, Veneration being touched, the slightest touch on Self-Esteem sent him up like a shot, or Combativeness made him attack, in the fraction of a second, whoever happened to be before him. In short, I could play on him, exactly as on

an organ, producing any expression, gesture, or action I pleased, simple or combined. There was no silent or occult sympathy with me, and my expectations or wishes had no effect in modifying the results. It was quite impossible to doubt the entire sincerity of Mr. C., who was, besides, in a deep magnetic sleep. This case, like that of A. F., could only be explained by supposing that touching the head excited to action the subjacent parts of the brain.

But this case presented some other peculiarities. I could excite laughter by touching the organ of Gaiety or Mirthfulness. But I could also cause laughter by touching the angles of the mouth, when it often became very violent. In either case, I had only to touch the middle of the chin, in order instantly to change the laugh into the profoundest gravity. This fact was pointed out to me by Mr. Bruce, who had studied the case four years before. He also told me, that touching a certain part of the leg caused the young man to dance. I tried this, but probably did not touch the right spot, or touched it too strongly, for the result was a sudden and most violent kick, fortunately received by a table, and accompanied by a very angry pantomime. This I saw several times. When I placed my finger, for less than half a second, on his left breast, he instantly sank down, as if fainting; but observing this, I placed my hand on Self-Esteem and Firmness, when he instantly rose into a posture of defiance. I am convinced that I could have caused him to faint entirely in a few seconds; nay I think, in that state, death might be produced by keeping the hand over the heart. The effect of

touching certain parts of the body, no doubt depends on their nervous connection with the brain.

Case 28.—P. G., a boy who has a bad impediment in his speech. I put him to sleep in two minutes, and found him susceptible to touch over the cerebral organs, but not so instantaneously as Mr. C. His stammer was much diminished. The only peculiarity was, that when I touched the spine, about the third or fourth cervical vertebra, all the symptoms of intoxication appeared, particularly an absolute inability to keep his balance.

These cases will suffice to illustrate this part of the subject. They appear to me especially interesting, from the evidence they afford of the existence of an external influence, which passes from the operator's hand to the subject. I may add, that in the case of Mr. C., contact is not indispensable. Pointing with the finger often brings out the effects. But even where contact is employed, the very marked and violent effects in so short a time, prove that an influence passes, to which the subjects, in a certain state, are particularly sensitive, as in the experiment of placing the finger over the heart of Mr. C.

If it be asked why these effects did not occur in Messrs. D., T., H. W., and C. M., I can only say, that I report the facts as I have found them; but that I think it probable, that the sensitiveness to touch over the cerebral organs belongs to a particular stage of the sleep, into which these four gentlemen did not come, but which occurred in the others. There is some reason to think that it is a stage not so deep as that in which Sympathy and Clairvoy-

ance appear. But we are not yet able, at pleasure, to produce the stage we desire, and while some easily pass into clairvoyance, others only exhibit that stage in which the cerebral organs are excitable by touching the head or other parts. We now proceed to

D. Sympathetic Clairvoyance in the Magnetic Sleep.

This is a phenomenon which is exhibited in various forms, such as Thought-reading, the power of perceiving the state of health of those directly or indirectly in communication, or *en rapport*, with the sleeper, and sympathetic or mediate Clairvoyance. The cases which I have myself magnetised, have not exhibited, as yet, this power, but I have seen it in subjects magnetised by others. It is found either alone, or combined with the power of direct clairvoyance. E., the girl mentioned in Part I., under the care of Dr. Haddock at Bolton, possesses both powers to a high degree, and, in particular, exhibits sympathetic clairvoyance, and the intuitive perception of the state of health, in regard to those placed in communication with her, either directly, that is, by contact, or indirectly, by means of their writing, or a lock of hair. As Dr. Haddock very kindly afforded me opportunities of examining this interesting case, I shall mention a few, out of many instances in which I tried her powers.

Case 29.—1. Before I had seen E., I sent to Dr. Haddock the writing of a lady, without any details, requesting merely to know what E. should say of it. I did not even say it was a lady's writing, and, in-

deed, as the hand is a strong bold one, Dr. H. supposed it was that of a man. E. took it in her hand, she being in the sleep, and soon said, "I see a lady. She is rather below middle height, dark complexioned, pale, and looks ill." She then proceeded to describe the house, the drawing-room in which the lady was, her dress, and the furniture, all with perfect accuracy as far as she went. She said the lady was sitting at a long table close to the wall, something like a sideboard, writing a letter; that on this table were several beautiful glasses, such as she had never seen. (In fact, this lady writes at a long sofa-table at the wall, on which stood then several Bohemian glasses.) She further detailed, with strict accuracy, all the symptoms of the lady's illness, mentioning several things, known to the lady alone. She also described the treatment which had been followed, and said, among other things, that the lady had gone over the water, to a place where she drank "morning waters" for her health; that the waters had a strange taste, but had done her good. (The lady had been at a mineral water in Germany, and had derived benefit from it. The water was always taken in the morning.) I need not enter into all the details; it is enough to state, that not only Dr. H. did not know the lady, nor even her name, but that he had had no means of knowing any one of the details specified, and indeed rather supposed E. was wrong when she spoke of a lady, until he found that she was positive on that point. I received his answer, with the above and many more details, almost by return of post, and, in short, I was perfectly satisfied that E. had seen or per-

ceived somehow, from the handwriting, all that she said, as I knew she had done in other cases.

2. Some months later, I went with the same lady to visit E. She had never been told the lady's name, and was introduced to her and me as to two strangers. When she was put asleep, Dr. H. desired her to take the lady's hand. As soon as she did so, she said, "Oh! you are the lady I went to see." "Which lady?" said Dr. H. "Don't you remember? The lady who sat at the table with the pretty glasses." She then proceeded to say, that the lady had been lately again at a place, over the water, where she took morning waters, and where the people spoke gibberish; that she was better now, but had been worse, and that a doctor had repeatedly put something down her throat, which hurt her very much. (The throat had been cauterised with lunar caustic.) She specified exactly the present symptoms, and entered into various minute details concerning what she had formerly seen, many of which Dr. H. had forgot, but which, on referring to his notes, made nearly six months before, he found to be correct. Whenever she wished to recall anything of the former experiment, if she could not at once do so, she referred to her *book*, as she called it, that is, her right fore-arm, (I think,) on which, at the time, she makes notes, in the shape of imaginary signs to aid her memory. With the help of her book, she now proceeded to describe, as she had formerly seen them, the exterior of the house in Edinburgh, where she has never been; the street, (Prince's Street,) which she said she had looked down upon from a point where she saw also houses

above her. (The Earthen Mound.) She spoke of the long street, with a garden, and trees, and a deep hollow between it and the height opposite, and spoke of it all as if she were then looking at it, having, by reference to her *book*, recalled her former vision. While engaged in this, her book recalled to her a circumstance, which she had not mentioned to Dr. H. at the time, because, as she said, it had given her a fright, and she said nothing of it. Dr. H., much surprised, enquired what it was; when she told us, (for she answered my questions readily,) that on her way to my house, something had induced her to enter an old house on the height opposite the long street. I could not make out the precise spot, whether the upper part of the High Street, the Castle-hill, or the Castle itself. She said that she found her way into a room, in which sat a lady, richly dressed in a strange fashion; that on seeing this lady, she felt as if the lady was fond of having people's heads cut off, and thinking her own would be cut off, she got out as fast as she could, and proceeded on her journey.

3. I mention this vision, to which I have briefly alluded in Part I., because I am inclined to think that it was not a mere ordinary dream, but that she had, somehow, got into sympathy with a past period, a phenomenon which now and then presents itself. Being curious to enquire into this, I requested permission to ask a few questions, and E. agreed, if Dr. H. would take her, to go again to this house, and tell us more about it. He then, by some trifling manipulation, brought her into the travelling stage, in which she can go, mentally, to any dis-

tance, but only hears what is spoken with the lips touching the points of her fingers, and is stone deaf to all other sounds. She now described the room she had seen. The walls were of stone, covered with loose hangings, on which she saw pictures of beasts, &c. (evidently tapestry). The lady was on a peculiar kind of sofa, and, as before, dressed in a strange but rich fashion. She wore a stiff ruff, standing up about her neck, and a cap, with a point down the middle of the forehead, and rising, curved, over the temples. This she explained, by drawing the shape of it with her finger. She was a great lady, and cried much over a baby. Her husband and she did not agree; they differed on religious matters, and the lady was very fond of priests, catholic priests. Thinks the lady was imprisoned in one of the highest houses, (qu.? in the Castle?) at all events she was there. Here, in answer to questions, she said that she saw the child let down in a basket from a window, and, she thinks, the lady also, or at least a lady: The lady left that place, down below, after walking a short distance, in a strange kind of carriage; (from the description, a horse-litter.) She could see that the great lady was kept confined in another place, in a house with trees round it. Could not see beyond the trees. Saw the lady, another time, on horseback, riding very fast, to a water, which she crossed, and then gave herself up to people there. When asked, why she did so? said, "Oh, you know, she thought they were friendly, but they were not." As some of these details led me to suppose that E. had got on the trace of Mary, Queen of Scots, I asked her to

tell me what more she could see. She said that the people whom the great lady supposed to be friendly, put her in confinement. I then asked, what the lady died of? E. said she could not then see, being tired, but would be able to tell next morning. Next day, when put into the same state, Dr. H. asked the question again; when, after looking for a short time, E. said, "Oh! dear, she died of this," drawing her hand across her neck, and added, with a smile, "I daresay, as she liked to cut people's heads off, they cut off hers, to see how she would like it herself." She had told us, on being asked, when she first saw the lady, that she was *shelled*, that is, dead; for E., like many other subjects, will never use the word death or dead. She had also told us, that the house was no longer as she saw it, but that the large room in which she saw the great lady was subdivided, by partitions, into smaller rooms, and entirely changed; that she saw it as it had been formerly.

Now, even if we regard this vision as a mere dream, it is curious. Her whole manner, and the way in which she answered, proved to me that she was describing what she saw, and was as much surprised as I was. I conjecture, that having somehow been brought into sympathy with past events, and persons long dead, she saw confusedly, and mixed up together different persons. It appears to me, that some part of what she saw refers to Mary, and the rest to other persons; that she had no distinct idea of dates, and confused various periods and events, but that, on the whole, she was, to a certain extent, in sympathy with the past. The question is, if this be so, how was she brought into this sym-

pathy? and the only conjecture I can form is, that Dr. H., who had passed through Edinburgh some little time before, having visited the Castle, and there heard a variety of traditions, more or less erroneous, about Mary, sympathy with his thoughts had led E., when in the travelling stage, in which her power of sympathy is singularly developed, to diverge from the direct route to my house, and to enter, mentally, some room in the Castle, probably that in which James VI. was born, and that she had there found traces of past events and persons. I must observe, that at this time E. could neither read nor write, and in her ordinary waking state, appeared to have no knowledge whatever of history. Even if she had, which, however, I do not believe, many of the details are not such as are found in popular histories; for example, when she spoke of the great lady as confined in a house, surrounded by trees, she could not, even after I asked her, see water near it. Now any one, who was dreaming, or pretending to dream, from a knowledge of popular history, would naturally have thought of Lochleven Castle, and the escape of Mary from it, the most popularly known of all the events of her history, not excepting the murder of Rizzio, which also was not alluded to. I conclude, therefore, that whether this be a mere dream or not, E. was not, consciously or unconsciously, thinking of Mary, or dreaming of her, from what she knew of her, but, by means of some vague sympathy with Dr. H., was brought into a confused state of perception of past events. I would repeat, that having observed her very closely, I am thoroughly satisfied of her sincerity, and that I have

every reason to believe her utterly ignorant of everything relating to Scotland and Scottish history. If I were fortunate enough to possess the handwriting of Mary, or a genuine lock of her hair, or any trinket which certainly had belonged to her, I should try E. with it, and I am confident, from what I have seen, that she would then be able to perceive more clearly.

4. I gave E. a letter, which Dr. H. supposed to be written by a lady. E. did not look at it, but felt it in her hand, and laid it on her head. She began to speak of a lady, who kept coming before her, but was not the writer of the letter. On the contrary, this lady prevented her from distinguishing the writer. She requested Dr. H. to remove this influence, which he did by blowing on the letter, and passing his hand briskly over it several times. She then put it on her head, and said that it was written by a little boy, whom she described very accurately, dwelling particularly on the peculiarities of his disposition, his old-fashioned ways, as she called them, his love of reading, and various other points all more or less characteristic. His dress astonished her very much, and she described it most minutely in every part. It was the Highland dress, and she gave the colours and pattern of the tartan, as well as every other detail of the boy's dress and accoutrement. It appeared that she had never seen the Highland dress worn, and she thought it must be very cold. The boy was my own son, then in Edinburgh, and neither E. nor Dr. H. knew that I had a son, or that he wore the Highland dress. She told us that the

lady she had first seen was one who was much attached to the boy; and described her accurately. This lady had charge of the boy during my absence, and his letter had been enclosed in one from her, from which it had just been taken when it was given to E. This accounted, Dr. H. told us, for her seeing the lady. When E. was asked whether she could see or discover the mother of the boy, she said that she had at first supposed the lady whose figure first came before her to be the mother, but had soon discovered that she was not. She said she would try to find her out, and would, as she said, ask the boy to tell her where his mother was. After a silence, she said, "the mother left home some time since, and went over the water, but I cannot see her there now, although I see her marks in the place where she was. If Dr. H. will bring me back to Bolton, I shall be able to find her." Dr. H. then, by a few manipulations, brought her back to her original magnetic state, and the boy's mother, who was present, having touched her hand, she exclaimed with surprise, "why, you are the mother of the little boy." She then said that she had been looking for the lady over the water, and had asked the people whom she saw to tell where she was, but that they spoke gibberish which she could not understand. She felt, however, that on returning to Bolton she would be able to find that lady. I have mentioned these experiments with E. in some detail, (although I have omitted many particulars,) because they gave me the opportunity of ascertaining that E. was perfectly honest and sincere, and could be put into a genuine and very deep magnetic sleep, in which her

sympathetic clairvoyance was truly remarkable, being exercised at great distances with the same facility as on the spot, provided a means of communication were provided. I also saw, that Dr. Haddock operated with great care and judgment.

After I returned to Edinburgh, I had very frequent communication with Dr. H., and tried many experiments with this remarkable subject, sending specimens of writing, locks of hair, and other objects, the origin of which was perfectly unknown to Dr. H., and in every case, without exception, E. saw and described with accuracy the persons concerned. In other cases, two of which are very interesting, I sent writing or hair, belonging to persons unknown to myself, and obtained accounts of them, which I cannot yet verify. But possibly I may be able to do so, in time for a note, to be added at the end of this work. It would be entirely useless to publish her statements in those cases, until I shall have ascertained whether they are correct or not. But from what I have seen of her powers, I expect that these statements will be found correct. I shall here adduce one case, in which E. exhibited, not only sympathetic, but direct clairvoyance.

Case 30.—A nobleman of high rank, much devoted to science, found one day, among the gravel in his garden-walk, a small flint arrow-head, such as was in former ages used by the Britons, and is often called a "celt." This I folded in several folds of thick white blotting-paper, enclosed it in an envelope, which was sealed, and placed this in a second envelope. I then sent it to Dr. H., requesting him to ask E. to look at it, and tell us what she

could about it. When given to her, the sealed envelope was inclosed in a second, and from the way in which I had folded it up, no one, out of several whom I tried, could guess the form of the arrow-head by feeling it. E. first held it in her hand, and then laid it on her head, and very soon drew an outline of the form of the object, which she said was enclosed in several folds of blotting paper, nearly white. As it was very small, only about an inch long, and very sharp at one end, E. at first took it for the tooth of some large animal. She said its colour was yellowish white, with a few dark streaks, and pointed out where the edges were chipped. On pursuing her examination, she said that it could not be a tooth, as it was made of stone, and after (mentally) biting it, in doing which she merely approached the packet to her mouth, and appeared to be biting something, she declared without further hesitation that it was made of flint. Every detail she gave I found perfectly accurate, and as the packet was returned to me intact, I have no doubt that E. saw the object perfectly by direct clairvoyance. She could not, however, tell its use, but by sympathy, she went on to say, that a gentleman had found it in a gravel walk in a garden; that he had worn it, that is, carried it, in his waistcoat pocket, (I think she said the left,) for some time; that this gentleman was a very great gentleman, and, in answer to successive questions, she gave the title appropriate to his rank. She was asked to observe more about him, and then said she saw him in a palace house; she spoke in whispers out of respect, and when her attention was drawn to the point, described the

nobleman's person very correctly. This was done on a subsequent occasion, as I had requested Dr. H., when I found E. had discovered the finder of the arrow-head, to ask her further questions about him. In sending the packet to Dr. H., and until I had heard all that E. had to say, I carefully avoided giving the slightest information, either as to the object or the finder.

Case 31.—Sir Walter C. Trevelyan, Bart., having received a letter from a lady in London, in which the loss of a gold watch, supposed to have been stolen, was mentioned, sent the letter to Dr. H., to see whether E. could trace the watch. She very soon saw the lady, and described her accurately. She also described minutely the house and furniture, and said she saw the *marks* of the watch, (the phrase she employs for the traces left by persons or things, probably luminous to her,) on a certain table. It had, she said, a gold dial-plate, gold figures, and a gold chain with square links; in the letter it was simply called a gold watch, without any description. She said it had been taken by a young woman, whom she described, not a habitual thief, who felt alarmed at what she had done, but still thought her mistress would not suspect her. She added, that she would be able to point out the writing of the thief. On this occasion, as is almost always the case with E., she spoke *to* the person seen, as if conversing with her, and was very angry with her. Sir W. Trevelyan sent this information, and requested the writing of all the servants in the house to be sent. In answer, the lady stated, that E.'s description exactly applied to one of her two maids,

but that her suspicions rested on the other. She also sent several pieces of writing, including that of both maids. E. instantly selected that of the girl she had described, became very angry, and said, "you are thinking of pretending to find the watch, and restoring it, but you took it, you know you did." Before Sir W. Trevelyan's letter, containing this information, had reached the lady, he received another letter, in which he was informed, that the girl indicated as the thief by E. had brought back the watch, saying she had found it. In this case, Sir W. Trevelyan was at a great distance from Bolton, and even had he been present, he knew nothing of the house, the watch, or the persons concerned, except the lady, so that, even had he been in Bolton, and beside the clairvoyante, thought-reading was out of the question. I have seen, in the possession of Sir Walter, all the letters which passed, and I consider the case as demonstrating the existence of sympathetic clairvoyance at a great distance. In Part I., I have alluded to various other instances, in which E. has traced, and been the means of recovering, lost or stolen property and documents, when put in communication with the proprietors of them. I shall now proceed, merely referring to these cases, some of which have been published, to describe some experiments, also alluded to in Part I., which were made by Sir W. C. Trevelyan, to test E.'s power of sympathetic clairvoyance, with the view of ascertaining whether it was effected with or without thought-reading, and also her power of observing the hour of day at distant places, visited, mentally, by her, in the magnetic

sleep. These experiments were, I think, extremely well devised, and satisfactory in their results.

Case 32.—Sir W. T. requested the Secretary of the Geographical Society to send him the writing of several persons, unknown to him, and without their names, they being in different parts of the world. Three handwritings were sent.

1. E. soon discovered No. 1, and described his person, as well as the city in which he was, and the surrounding country. When asked the hour there, she looked, but said she could not tell. It appeared, on subsequent enquiry, that No. 1 was in Rome, and that E.'s description of him, as well as of the city, &c. was exact. As she generally finds the hour by looking at some clock or watch, it would appear that she had been puzzled by the clocks of Rome, which have 24 hours, instead of 12.

2. In the case of No. 2, E. soon discovered where he was, and gave the hour there; but it is remarkable, that she could not see the person himself. She described the country, and spoke of crops of large yellow corn then standing, (late in October). The longitude, calculated from the hour she gave, corresponded to that of a part of Tuscany; and on enquiry it was found, that No. 2 resided in Florence, but was in the habit of travelling about the country. The corn appears to have been the second crop of maize, which was then standing in Tuscany.

3. In the case of No. 3, E. found and described him, and said he was in a street which she described, in a large city; the time she gave differed from that of Bolton by 2½ or 3 minutes only, and indicated the longitude of London. On enquiry it appeared,

that when the writing was sent, No. 3, whose person was accurately described, was supposed to be at a much greater distance than the others; but that, before E. saw his writing, he had unexpectedly returned, and was then in London.

In these experiments, which were communicated to me by Sir W. Trevelyan, thought-reading was out of the question; for Sir W. T. did not know even the names of the persons, and if he had known all about them, he was not at Bolton, but in Edinburgh. Dr. Haddock had no knowledge whatever of the persons whose writing was sent.—I include these and the preceding cases under sympathetic clairvoyance, because in all, a communication of some kind, by writing or otherwise, was established. But it would appear as if this were only necessary, in order to put the clairvoyante on the trace of the persons seen; and that when that trace is found, it is followed up, in E.'s case, by direct clairvoyance. At least, she always speaks as if she saw before her what she describes, or rather, as if she were in the place described; and in Sir W. Trevelyan's experiments, that form of sympathetic clairvoyance which consists in thought-reading, is excluded by the circumstances. It is possible, that when E. examined the letter of my son, she might have read my thoughts, as I was present; but I do not think this was the case, for the letter was given to her by Dr. H., who supposed it to be from a lady, and during the whole conversation, although we were thinking and speaking of the same subject, I could not observe any relation between what I thought and what she said, beyond the subject of our conversation.

On the contrary, her attention was constantly attracted to details of which I was not then thinking. But even if E. did exhibit the power of thought-reading, which she very probably may do at times, we must not forget, that that power is really as wonderful, and as difficult to explain, as sympathetic or direct clairvoyance.

I have mentioned, in the first Part of this work, a remarkable case, in which this same clairvoyante, with the aid of handwriting, traced the progress of a gentleman, Mr. W. Willey, then in California, as well as of another person who accompanied Mr. W., and whose writing was also shewn to her. In this case, which was published in the newspapers, E. gave a multitude of details in regard to the persons, their voyage, their occupations, and various occurrences, the whole of which details were, in so far as concerned the period subsequent to their embarking at Liverpool, entirely unknown to their families, but were afterwards fully confirmed in every point by Mr. W. on his return. It is worthy of remark, that E. minutely described the country, the houses, and the mode of life of the place in which she saw these persons. It was evidently St. Francisco and California; but although she spoke of their digging sand, and even, when desired to look, said she saw shining particles in the sand, and gave its value in dols or dollies, as she called them, which information she seemed to obtain by conversing with the people she saw, she never spoke of gold, and wondered much why Mr. W. took the trouble to go so far, to dig sand, which he might have found at home. Had she been dreaming of California from ideas

suggested to her mind, she certainly would have noticed the gold. I conclude, therefore, that she merely described what she saw, and did not understand it. That her descriptions of the persons, the places they had passed through, and the events that had happened to them, both in the voyage out to Panama, in crossing the Isthmus, and in the voyage to St. Francisco, as well as in that city, were exact, cannot possibly be accounted for by any suggestion, even had such been attempted, or in any other way than by the same power of sympathetic or of direct clairvoyance, which I found her to possess in the cases in which I tried her. It was in this case that E. spoke of Mr. Morgan, the companion of Mr. Willey, as having had a fever, and having also had, during his illness, a vision or dream of his wife coming to see him. She also said that he had fallen overboard. All these details, and many others, were exact, but quite unknown to any one in England at the time, and she gave them as if they were Mr. M.'s answers to her questions. I have mentioned, that E. always speaks *to* the persons she sees, and holds long conversations with them.

Case 33.—It is pretty generally known, that this clairvoyante was tried with the writing of Sir John Franklin, and a part of what she said has appeared in the newspapers. I had the opportunity of becoming acquainted with what she did really say, and, although of course the greater part of it cannot be verified until the return of Sir John, yet I am bound here to testify, although she has probably mixed up and confused many things, which we have not the means of distinguishing, that E. has said

nothing concerning him which may not prove correct. It appears that some clairvoyants, of whom I know nothing, went so far as to predict the return of Sir John during last autumn. If such predictions were made, by genuine and honest clairvoyants, I conjecture that they have been of that class, who are strongly affected by sympathy with the feelings and wishes of those who consult them, which feelings and wishes they, as it were, reflect. But this is not the case with E. She has made no prediction in the matter, but has simply, at various times, with the aid of Sir John's handwriting, gone, in her phrase, to see him. She was not told, and does not, I believe, even yet know, whose writing it was; but she found the writer in one of two ships, fixed in ice, and surrounded with walls of snow. These ships she first saw in the winter of 1849–50, I believe; I saw several of Dr. Haddock's letters about it in February and March 1850. Since E. had been right in so many cases at a distance, it was probable that she was also right in this one. She described the dress, mode of life, food, &c. of the crews. She saw and described Sir John, and said that he still hoped to get out, but was much surprised that no vessels had come to assist him. She frequently spoke of his occupations, and when asked the time of day, found it either by looking at a timepiece in the cabin, or by consulting Sir John's watch. During the winter and spring of 1849–50, and part of the summer of 1850, she uniformly indicated the same difference of time, which I cannot at present give precisely, but which was nearly seven hours. At whatever hour she was magnetised and sent there,

she always made the same difference. Nay more, when the time there was nine or ten A.M. (four or five P.M. at Bolton) she would say that such was the hour, but that it was still dark, and lights were burning in the early part of summer. Now it is quite absurd to suppose that this totally uneducated girl has any notion of the relation of longitude to time, or of the difference between an arctic day and one in our latitude. E. also, being shown the handwriting of several of the officers of the expedition, found and described them. One was dead (shelled, as she said,) when she was asked. Another, at a later period, was dangerously frostbitten, but recovered. She said, that in one of the ships the provisions were exhausted, but that the other contained provisions. She described the fish, seals, and other animals hunted and killed for food and oil by the crews. Of, or rather to, one officer she said that he was the doctor, although not dressed like a doctor, but like the rest, in skins; that he was a first-rate shot, and was fond of killing animals to preserve them. (This is really the case with Mr. Goodsir, whose writing she was then examining.) She added a multitude of curious details, for which I have no space, and they will no doubt be published by Dr. Haddock. But I may mention, that on a Sunday afternoon in February 1850, she said it was about 10 A.M. there, and described the captain (Sir John) as reading prayers to the crew, who knelt in a circle, with their faces upwards, looking to him, and appearing very sorrowful. She even named the chapter of St. Mark's gospel which he read on that occasion. She also spoke, on one occasion, of Sir John as dejected,

which he was not before, and said that the men tried to cheer him up. She further spoke of their burning coarse oil and fish refuse for warmth, and drinking a finer oil for the same purpose. All this time, she continued to give the same difference of time, from which the longitude might be calculated. This time, seven hours, or nearly, from Bolton, gives a west longitude of about 100° to 115°, which corresponds very well with the probable position of Sir John. But at a later period, all of a sudden she gave a difference of time of somewhere between six and seven hours, indicating that the ships had moved eastward. She was not, after this, quite so uniform in the difference of time as before, and seemed not to see it so clearly; but she persisted that they had moved homeward, and if we take about 6½ hours as the later difference, this would indicate a longitude of about 97° 30′ W. After this change, she also said that Sir John had been met and relieved, and has always since then seen three ships, which, for a long time past, are said by her to be frozen up together. The last observation of which I have heard, 17th February 1851, gave a longitude of 101° 45′ W. At the same time, from Captain Austin's writing, which has also been frequently tried, she gave, for him, the longitude of 95° 45′ W. She does not know whose ship it is, that, according to her, has met with Franklin, but she still speaks of three ships together. I should add, that when E. has been sent there at such an hour and season that it was night in those latitudes, she has, quite spontaneously, described the aurora borealis, which she once saw, as an arch, rising as if from the ground

at one end, and descending to it again at the other. From this arch, coloured streamers rose upwards, and some of these curved backwards. She was much surprised and delighted with it, and asked if that was the country the rainbow came from. She had never been told any thing whatever about the aurora, and knows nothing of it.

Now, in all these details, and many others of a similar nature, there is nothing impossible, nothing which may not be found correct. Many of E.'s observations on this subject have been published, and all have been communicated to various persons by Dr. Haddock, so that, when the ships return, her accuracy or inaccuracy may be tested. I have lately heard, that she speaks of a second officer as dead, and thinks he died about six months ago. Considering what I have myself seen E. do, and the numerous cases in which I know her to have been correct in her visions, I am disposed to think that she may possibly be found right in many points, with regard to Sir John Franklin. Certainly, it is not easy to see any greater difficulty in his case, than in that of Mr. W., whose proceedings in California were accurately described. But it is not likely that she has always been right, and it is probable that she may often have been misunderstood, and may, as I have already said, have confused different persons and times.

I might give many more instances of E.'s powers, but the instances I have given are sufficient, I think, to illustrate the form of clairvoyance, as it occurs in this very remarkable subject.

I mentioned in case 29, the singular circumstances

of E. having been led, while on her way, mentally, to visit my house in Edinburgh, to enter some old house, where she was, as it were, transported to past times. In order to show that this is not an isolated fact, I shall here quote a very remarkable case, of a very similar kind, which occurred to Major Buckley, and which he has kindly allowed me to take from his notes.

Case 34.—What follows is transcribed from Major Buckley's Note-book. B. denotes the patient, M. the magnetiser. Mr. B., the patient, was a young officer, whom Major Buckley magnetised for his health, and who became lucid on the first occasion. He almost instantly acquired the power of visiting distant places, and of reading through opaque bodies. He used also to go into a deeper state, which he liked, probably because he had, in that state, very vivid and agreeable visions. On the 15th of Nov. 1845, Major Buckley, at his request, allowed him to go into that deeper state for about ten minutes, after which he awoke, so to speak, into his usual clairvoyant state, in which he could converse readily with his magnetiser. His first remark was: "B. I have had a strange dream about your ring, (a medallion of Antony and Cleopatra.) It is very valuable. M. Yes; it is worth 60 guineas. B. Oh! it is worth a great deal more." Placing the ring in his hand, Major B. said, M. "Can you tell me its history?" B. "Oh! now I see it all again. If what I say be true, it is very valuable. It has belonged to royalty." M. "In what country?" B. "I see Mary Queen of Scots. It was given to her by a man, a foreigner, with other things, from Italy.

It came from Naples. It is not the same gold (that is, the setting is not that which it once had). She wore it only once. The person who gave it to her was a musician." M. "Can you tell me his name?" B. "It begins with an R. Oh! I see his signature. After the R there is an I, then there is a letter which looks like Z, then another Z, then an I, then there is something which looks like an E, with a curious flourish over it. I can write it." (He went to a table, and wrote the name, then added), "There is something more. All this is secret." He then wrote at long intervals, until the paper marked 1. was finished. Once when I looked over his shoulder, he said I had caused him to make a mistake. It was while he was writing to the left of the signature marked 2. B. "The writing (that which he saw, and was copying) is on vellum. Here (pointing to the middle) I see a diamond cross; the smallest diamond is larger than this (pointing to one of about four carats). It was worn, out of sight, by Mary. The vellum has been shewn in the House of Lords (qu.? of Scotland?—W. G.); not the cross. They were afterwards placed where I now see them, in the wall of a stone building, erected before the reign of Elizabeth. It is now in ruins, and used as a farm-house." M. "Who are living in it?" B. "Only an old man. It is a place of concealment in the wall, opened by an iron spring. Oh! I see how to open it. You push in a small stone near it. There are many valuable things there. Nobody knows of them but myself. . . . The ring was taken off Mary's finger by a man." M. "Did he steal it?" B. "No; he took it off in

anger and jealousy, and threw it into the water. When he took it off, she was being carried in a kind of bed, with curtains (a litter). I now see the man who gave her the ring; he is in a room. I see many more men. There is a secret door. I see a man with a dagger." Here he shuddered very much; and added, "They have murdered him. There is a gash here (pointing to his throat). Oh, Mary is screaming dreadfully. That man (probably the one who took away the ring.—W. G.) has seized her by the hair." Here he was very much agitated. M. "Don't think any more about it." B. (after a pause) "I am looking back about 300 years." M. "Where are you?" B. "In Scotland."

He was again magnetised, three weeks afterwards. On placing the ring in his hand, he said: B. "You thought I would forget about the ring?" M. "No, but I wish you to show me where you made a mistake in copying this" (producing the paper marked No. 1.) B. "It was here." He then rewrote the words marked, separately, 3, adding the letters PAR after the word AMEZ. "Between PAR and VOUS some letters are covered with something green and wet." He dotted round the spot (of mould) marked 4. "I see some letters on the cross. There is an M, an S, then a small word; then a large R. The ornaments on the corners of the vellum are in gold." Major B. did not enquire what they represented. Those on the right of the signature resemble the leaves of the thistle, those on the left the flowers. Major Buckley appended to his letter a rough copy of the drawing or copy made by Mr. B. from the vellum he saw in his vision; to this sketch the num-

VOTRE AMI.

No. 1

RIZZIO

A M

DE-LA-PART

VOUS AMEZ- VOUS ETES BONNE

No 2

No. 3

No. 4

VOUS AMEZ PAR VOUS ETES BONNE

bers refer. It represents an oblong sheet, apparently of small size, in the copy sent to me about 5 inches by 2½.

1. The signature. 2. The words on the left, as first written. The second copy he made of these words, adding PAR, is given at the foot, No. 3. No. 4 is the spot of mould, concealing some letters. (The sentence most probably runs thus, "Vous amez (aimez) parcçque vous êtes bonne." I do not know whether Mr. B. saw only a small bit of vellum, like that here sketched, or whether he saw only the end of a larger portion, to which the signature was attached. It would appear that Mr. B. saw the writing so distinctly as to be able to copy it, but the sketch here given only gives a general idea of the style of it, as I have not seen the original drawing of Mr. B.—W. G.)

I regard this vision as a most remarkable one, because it was quite spontaneous, and nothing was known, even to Major Buckley, of the history of his ring, except that his father, in 1829, had had it for 60 years, having purchased it at the sale of the effects of a gentleman. The ideas in the vision, therefore, could not have been suggested by Major B., nor read in his thoughts. Then the very minute detail of the writing, and the intense agitation of the sleeper on seeing, acted before him, the murder of Rizzio, tend to show that the vision was at all events genuine. As to its accuracy, little can now be said; but it is conceivable that, if properly tried, the clairvoyant might be able to discover the place where the vellum lies. If Rizzio ever presented Mary with a ring, or cross, (although so very valuable a present

as the diamond cross, is more likely to have been from the Pope through Rizzio,) accompanied by such a manuscript, it is probable enough, that it (the MS.) may have been produced against her by her enemies, in the House of Lords or Privy Council of Scotland, nay possibly even in England, and afterwards concealed. Unfortunately Major Buckley has not been able, on account of Mr. B.'s absence from England, to magnetise him again. Other clairvoyants have been tried with the ring, and have, without the least knowledge of each other, or of what had been said, corroborated the main facts about the ring. This, as Major Buckley was the operator, might possibly depend on thought-reading, since he now had those ideas; but it would appear that this was not the case, as they have added new details of the history of the ring. Thus, one traced it from the time it was thrown into the water. It was fished up by a man in a boat, something like a wooden box, (a punt); that he kept it for some years, and then gave it to his son, who lost it by shifting his stick from one hand to another as he walked. It remained lost for many years, till found by a man with two dogs, described by the clairvoyant; by him it was sold, and finally came into the possession of a gentleman who shot himself. The suicide was seen and described, both by this and another clairvoyant, who were much affected and agitated by it. (Indeed the sight of blood or death in their visions, almost invariably produces the most painful effects on clairvoyants, as was the case with Mr. B. on seeing Rizzio's murder.) They said it took place in his drawing-room, and that the ball passed through his body.

One or both of these clairvoyants added, that at the sale of the effects of the suicide, the ring had been bought by Major B.'s father, who had kept it for 60 years, and that Major B. had had it upwards of 15 years. It must be admitted, then, that there is considerable probability that the vision of Mr. B. may have been a true vision of past events. Not only are the chief statements as to its early history confirmed by others, but the only part of its history that can at present be ascertained, proves to be as described by the clairvoyants. For, till they mentioned it, Major Buckley did not know that his father had obtained it at the sale of the effects of a gentleman who had committed suicide; but he has since ascertained that this was really the case. And although what Mr. B. said of the murder of Rizzio corresponds with the history of that tragedy, yet all the rest of the details are such as no history could suggest.

It appears to me highly probable, that if those who are fortunate enough to meet with clairvoyants of such a kind as Mr. B., and to be allowed to study them, were to try them with trinkets, &c., which are known to have belonged to historical personages, (as Mr. B. was tried with this ring by accident,) many curious details might be discovered. Hair, handwriting, and articles of dress worn by the persons, would probably answer equally well. In this way it is possible that missing historical documents might be recovered, where they still exist; and I know that the girl E. has been the means of recovering or finding three registers which had been sought for in vain.

LETTER XVII.

Before passing on to another branch of the subject, I would point out, that those subjects who exhibit clairvoyance in the forms hitherto described, are not always found accurate in their visions. I have already mentioned in Part I., that there are many known and some unknown causes of confusion in the results, so that, where we cannot verify them, we must be cautious of attaching too much credit to these visions. One frequent source of error is, that the subject may see past events, and suppose that they are present. Sometimes, by urging the clairvoyant to attend very closely, we may discover that he is speaking, not of passing events, but of what has happened, a shorter or a longer time before. But notwithstanding this, and other sources of error, there are cases, in which the clairvoyant sees so clearly, and sympathises so intensely with the person seen, as to be able to speak without hesitation. As a general rule, we ought to verify the vision, before admitting it as an instance of genuine clairvoyance.

E. Direct Clairvoyance in the Magnetic Sleep.

Under this head I include cases, in which the clairvoyant, without any means of communication whatever, such as contact with the person, or with

his hair, or his handwriting, or any other object connected with him, exhibits the same powers as are mentioned under the preceding head, that of Sympathy. I include here also, those cases in which the sleeper is able to describe or read the contents of closed and sealed packets and envelopes, just as we have seen that some can do in the conscious state.

Case 35.—At the house of Dr. Schmitz, Rector of the High School here, I saw a little boy, of about nine years of age, put into the magnetic sleep by a young man of seventeen. As the boy was said to be clairvoyant, I requested him, through his magnetiser, whom alone he heard, to visit, mentally, my house, which was nearly a mile off, and perfectly unknown to him. He said he would, and soon, when asked, began to describe the back drawing-room, in which he saw a sideboard with glasses, and on the sideboard a singular apparatus, which he described. In fact, this room, although I had not told him so, is used as a dining-room, and has a sideboard, on which stood at that moment glasses, and an apparatus for preparing soda water, which I had brought from Germany, and which was then quite new in Edinburgh. I then requested him, after he had mentioned some other details, to look at the front room, in which he described two small portraits, most of the furniture, mirrors, ornamental glasses, and the position of the pianoforte, which is very unusual. Being asked whom he saw in the room, he replied, only a lady, whose dress he described, and a boy. This I ascertained to be correct at that time. As it was just possible that this might have been done by thought-reading, although I could detect no

trace of any sympathy with me, I then requested Dr. Schmitz to go into another room, and there to do whatever he pleased, while we should try whether the boy could see what he did. Dr. S. took with him his son, and when the sleeper was asked to look into the other room, he began to laugh, and said that Theodore (Dr. S.'s son) was a funny boy, and was gesticulating in a particular way with his arms, while Dr. S. stood looking on. He then said that Theodore had left the room, and after a while that he had returned; then that Theodore was jumping about; and being asked about Dr. S., declined more than once to say, not liking to tell, as he said, but at last told us, that he also was jumping about. Lastly, he said Dr. S. was beating his son, not with a stick, although he saw a stick in the room, but with a roll of paper. All this did not occupy more than seven or eight minutes, and when Dr. S. returned, I at once gave him the above account of his proceedings, which he, much astonished, declared to be correct in every particular. Here, thought-reading was absolutely impossible; for neither I, nor any one present, had the least idea of what Dr. S. was to do, nor indeed had Dr. S. himself, till I suggested it, known that such an experiment was to be tried. I am, therefore, perfectly satisfied, that the boy actually saw what was done; for to suppose that he had guessed it, appears to me a great deal more wonderful; besides, his manner was entirely that of one describing what he saw. I regret much, that I was unable to pursue further the investigation of this case, which would no doubt have presented many interesting phenomena. I have

mentioned it as a recent one, and because Dr. Schmitz and others saw the facts, and can attest them.

Case 36.—After I had produced in Mr. D. (Case 1. and others) the deep mesmeric sleep, I found that he exhibited some forms of clairvoyance. Thus he often saw light flowing from my fingers, when my hand was held over his head, and his eyes were close shut. He also saw, in the same position, light from magnets, from a loadstone, and from many crystals. But the form in which clairvoyance was best developed in him, at least when I made these experiments, was that of visiting and describing distant places, both known and unknown to him. Having observed that he spontaneously described places which he said were quite unknown to him, I first tried him by asking him to look at my house in Prince's Street, he being then in the south side of the town; and although at first he saw it but dimly, owing to a thick mist of which he complained much, by degrees he came to see and describe it very plainly. He had several times been in the house, and might therefore be able to recall it in a general way; but I found that he could describe in detail any room, or part of a room, to which I directed his attention, and among these, some rooms that he had never seen. I next asked him to tell me whether he saw people in the rooms? Sometimes he did, at other times he said no one was there; and on some occasions, when he counted several persons, I found that, as near as the time could be ascertained, he was correct as to the number of visitors. I then desired him to look at a house, about two miles out

of town, which he did not know, and which I did not farther describe. He found it, and said that it was of a peculiar form, describing especially the roof, which is unusual. He told me that he did so, because he saw it, as it were, from above. He said it stood in a garden, and had trees about it, but was not, at that time, able to see any persons about it, or to see the interior.—My next experiment was to ask him to visit Aix-la-Chapelle, which is quite unknown to him, but which I know well. My mind turned to the great place, in which is the Elisenbrunnen; but, to my surprise, he not only readily went to Aix, but began to describe what he saw so clearly, that I at once recognised the boulevard, or promenade outside the walls. This showed that he was not reading my present thoughts. When I asked, how he knew that the place he saw was that I named, he said, that an internal sense, like that which distinguishes right from wrong, told him that the first place he saw was the right one; but on subsequent occasions, he added, that sometimes another place would appear first, but that the same intuitive sense told him that it was not the place wanted. I now requested him to go to the great place, which, as I have stated in Part I., he accurately described, quite as accurately as I could have done. He also saw people moving in the place or streets, but every time he saw different people. He noticed soldiers in various uniforms, and said that some wore cloth caps, others helmets, such as he had never seen, but which he described correctly (the Prussian Helms or Pickelhauben.) He observed that many men wore beards and moustaches, which

amused him much, and he described several fashions of beard that he saw. I asked him to look for several persons, known to me, naming them, and he found and described some of them, but not others One gentleman, whom I thought of as sitting in his own room, he saw walking on the boulevard with another, an additional proof that he was not reading my thoughts. This gentleman, he said, wears neither beard nor mustaches, which is true. He saw, in a hotel, dinner going on at 2 P. M., and at our dinner-hour, without any questions being put in either case; he spoke of the saloon of the hotel as empty, and the tables uncovered. After trying him many times with Aix, I asked him to go to Cologne, and he soon told me that he saw it in a bird's-eye view, or as from a balloon, in which way I certainly never saw it, nor thought of it. He noticed the river, the bridge of boats, many spires, and one very large building, much higher than the rest. I begged him to go nearer to it, and he soon spoke of being in a street, where his attention was arrested by a fat, jolly-looking old boy, as he called him, standing in the door-way of his shop, without a hat, and with an apron on. At my request, he described the exterior of the large building, at one part, where he spoke of very tall windows, the shape of which he drew, and of buttresses and pinnacles between them. As he was much struck with the great size of the building, I conclude it was the Dom, and that he first saw the outside of the choir, and eastward part. He afterwards noticed a projecting part (transept), very high, with high windows, and going, at my request, to the west end, entered,

and saw inside many pillars and arches, and people kneeling on the floor; but, whether within or without, he could not see the roof, which a mist concealed from him. In the street he saw people, and remarked many soldiers. I next asked him to visit Bonn, when he found it, and gave me a most perfect description of it, as seen from the heights to the west, from a point on which he declared he was looking at the town. I need not go into detail, but his descriptions of the situation of the town, of the heights to the westward, of the course of the river, and of the heights on the east or right bank, were most graphic and accurate. In all these cases, he had the greatest pleasure in contemplating the new scenes, and particularly admired Bonn and the environs of Aix. But in every instance he called north south, and east west; telling me, for example, that the Rhine ran southwards, and that both Cologne and Bonn were on the east side, or what is actually the right bank of the river. I have no doubt he would have told me that the sun at noon was due north, had I tried him. He certainly persisted uniformly in the directions he gave for the position of places, and when I caused him to look, in his sleep, at Prince's Street, from a distance, declared that the street looked to the north, and that the Castle lay to the north of Prince's Street. Making the necessary corrections, his local descriptions, in these and in many other instances, which I cannot here detail, were not only correct, but strikingly graphic, and I could never discover the slightest reason to suppose that he was reading my thoughts; indeed, he very often spoke of one place

or thing, when I was thinking of, and had perhaps asked him about another; and when he saw, as generally happened after a short interval, the particular house or street I asked for, he was sure to observe something not at all in my mind. Thus, in Cologne, he frequently returned to the street he had first seen, and very often saw the "jolly old boy," of whom I had no idea; but when I asked for him, it would frequently happen that he was not visible. Nor did that person always appear in the same way, for he sometimes stood in the doorway, at other times in the shop; sometimes with an apron on, at others without it. He declared he should know this man anywhere, and spontaneously added, that, in spite of his jolly appearance, he disliked him; why he could not tell.

I shall here mention some very singular facts that presented themselves in this case, in which Mr. D. saw and described, precisely as above, places quite unknown either to himself or to me. I had in my possession a so-called magic crystal, apparently of glass, certainly of some antiquity, but the history of which is unknown. I wished to try whether Mr. D. would feel any action from it while in the sleep, he being at that time singularly sensitive. I therefore placed it in his right hand, when he felt a strong current of cold up his arm; and, in the other hand, a strong current of heat. When I asked him if he saw it, his eyes being fast shut, he said it shone so brightly as to dazzle his eyes, and begged me to re move it. I did so, but found, in holding the glass over his head, that he saw it as well as before. Next day he was either in a different state, or at all

events less sensitive, and saw it, his eyes being closed, whether in his hand, or held by me near his head, out of reach even of the open eyes. But this time it did not dazzle him, and he looked at it with extreme pleasure. He described it as traversed in every direction by broad bands of light, each of the bands exhibiting all the rainbow colours in great beauty. When held in his left hand, it caused a strong, but agreeable warm sensation, and appeared to produce a deeper sleep. All at once he said, spontaneously, "I see a man in a very strange dress." As it occurred to me that Mr. D. might be seeing some one in whose possession the crystal had been, or who was somehow connected with it, I encouraged Mr. D. to tell me all he saw; and as I found that on subsequent occasions he saw the same person, I very often got him to tell what the man was doing, and in fact for a time to trace his motions, day after day. I shall give the results as briefly as possible.

Mr. D. first found himself, after apparently traversing a large space, and seeing confusedly and dimly various objects (during the very short time that elapsed after the crystal was placed in his hand, before he began to speak), in a road, on one side of which ran a rapid and rough river, under high, perpendicular rocks, while on the other side of the road were also rocks, not so high. On the road walked a man, above the middle height, between 40 and 50 years of age, very healthy and vigorous, with dark complexion, long face, prominent features, like a Spaniard, Italian, or Jew, black hair, long black

beard, dressed in a black jacket, fur vest, and black knee breeches, striped stockings, and short boots folded over and furred at the top, below the calf of the leg. He had a belt or girdle round his middle, to which hung something, not a sword or dagger. Over all he wore a large cloak, which was open so as to allow his dress to be seen. His hat was a tall and conical cap of cloth, with fur round the lower part of it; and a broad brim, and there was a feather in it. In his hand he carried a long staff, taller than himself, with a crook at the upper end, and before him ran three or four sheep on the road. Mr. D. thought the shepherd's crook and the sheep so incongruous with the rest of the costume, which was handsome, and of fine materials, that he often expressed his surprise at these things. He followed the man along the road to an inn, into which he entered, and had refreshment in a public room, where some men, apparently peasants, were sitting. By them and by the landlord he was respectfully received. The inn did not look like one of this country, nor were the peasants English. Their dress was in form like that of the man, but of very coarse blue cloth, and they had cloaks of sheepskin. When Mr. D. next day saw the man, he was again walking on a road, but without the sheep or crook, and wrapped in his cloak. The road was now in a wild, bare country, in which, by and bye, stunted trees appeared, along the course of the river. The valley gradually widened, the mountains receding on each side, and trees and cultivated fields appeared. The road led to a town, lying near the foot of the hills on one side, and before entering the town, crosses

the river by a bridge of many arches, elevated in the middle. The man first seen was apparently a mile or two from the town on the third or fourth occasion on which he was seen, and walking towards it. On the road were many peasants, some carrying baskets with eggs, &c. to the town, some with carts. The town, which appeared larger than Perth, lies on a slope rising up from the river to the hills behind; it is triangular in shape, the base of the triangle resting on the hills, the apex on the bridge. There are towers and spires in it, but Mr. D. could see no wall round it. The carts and waggons on the road are not like ours. As Mr. D. could not give a name to the man, and yet wished to have a name for him, and as he seemed to be a foreigner, and either a Jew, Italian, or Spaniard, in appearance, I suggested that he might be called Rafael, which name Mr. D. at once adopted. We shall call him R. Next day, Mr. D. found R. in a house in the main street of the town, which rises straight from the bridge, up a pretty steep slope. In passing the bridge, Mr. D. observed, first, that the water was very muddy; secondly, that towards the end of the bridge, next the town, where he conjectures there is a gate or archway, there appeared to him a dark space, in which he could see nothing, and he could only see clear again when he had reached to a point in the street, three or four houses from the bridge. This I cannot explain, but the same blank space has invariably presented itself. The house in which R. was now seen was a shop, his own apparently. A woman, much resembling him, was there with him; Mr. D. thought she was a sister. She seemed to listen

attentively to what he told of his travels, as far as Mr. D. could judge. The shop appeared to be one in which are sold curiosities and second-hand jewellery; there were chains, crosses, &c. of gold and silver; but they did not look new. When describing these things for the first time, Mr. D. expressed much surprise, and some uneasiness, at his being, as he seemed to be, outside of the town, looking at the bridge, &c., and at the same time being able to see the inside of R.'s shop, without going there. Afterwards, he got accustomed to this, and made no observations about it. He saw R. and the woman at a meal in a small room behind the shop. The furniture was coarse and plain, the fare also plain. They did not say grace before meat. Their drink seemed to be wine. The woman in the shop took down from a shelf what seemed to be a small brass globe, to show to R. In the fire-place was a wood fire, burning on dogs, and some billets lay on the floor. Another day, he saw R. in his shop, and a ragged man offering something for sale in a small box, which R. would not buy. The main street, leading up hill from the bridge, has side pavements. It is crossed, half-way up, by another street. At one of the corners of this crossing, he saw a dragoon standing, with a green, long-tailed coat, red facings, blue trousers with red stripe, cloth cap, with a shade in front, green, with a band of red, and a red tuft in the top; long sword, with long belt, boots and spurs. Saw many names on shops or sign-boards in the street; but could not read them, the letters being unknown to him, except on one large house, like a hotel, at the corner of the cross street already

mentioned, on which he spelt out the name SCHULTZ, the only one that he could read of all that he saw. Another time, R. was not in his shop, but after seeking for him, he found him in a hut, in a mountainous district, along with a number of men. As some of these men were dressed as he had described the peasants whom he had seen, in coarse jackets and wide trousers, with sheepskin cloaks, while others wore a dress which seemed to him more Turkish than European, having cloths rolled round their heads, and very wide trousers, and wearing long beards, he spontaneously said that he believed the hut to be on the frontier between two countries.

I cannot help regarding these visions as very interesting. Supposing them to have been mere dreams, they are dreams of a very singular kind. Mr. D., from the time he first saw R., was requested to do so on not less than twenty different occasions. I have only given a selection of a few of the more characteristic observations; had I given the whole, they would have filled many pages. Now, from the first observation to the last, he not only never saw the same vision twice, but as he was at that time magnetised daily, and sometimes twice a day, there was an unmistakeable connection between the separate visions. Thus, one day he saw R. in a wild country, travelling down the course of the river, by which the road ran. Next day, he was seen in a lower part of the valley, where the country became more cultivated; on the third day, he was observed approaching a considerable town, and on the fourth was found in his own home in that town. For about three weeks or a month, he was seen every

day, often travelling on foot, at other times at home. The various localities were described with singular minuteness. Indeed, the town was so described, and that on many different occasions, that I am sure I should know it, were I ever to see it. It is obviously not in England, and from the costumes, and the often reiterated statement, that all the names on shops and signs, with one exception, a German name, were in strange letters, I conclude that it is not in Germany, but in the east of Europe, possibly near the frontiers of Russia and Turkey, or Transylvania and Turkey. It is possible that some reader may be able to specify the town. It is very difficult to see why Mr. D. should have seen these visions so clearly and so persistently; but I cannot help thinking that the crystal, which at first seemed to call them up, had really some connection with them. Mr. D. himself, in the sleep, thought that the crystal had at one time belonged to R., and we may suppose it to have acted on Mr. D. as R.'s handwriting might have done on some subjects. Supposing this to be the case, were the visions concerned with present or with past events? Mr. D. always said, that it appeared to him as if what he saw were then actually passing. But if the visions, as is possible, referred to past events, it is truly remarkable that the whole succession of these events should have been traced for about a month.

But this was not the only instance in which Mr. D. surprised me by very distinct visions of distant and unknown places. One day, while observing the town above mentioned, and describing it spontaneously, as I always encouraged him to do, he

became suddenly silent, and after a short time told me, that he was travelling, through air or space, to a great distance. I soon discovered that he had spontaneously passed into a higher stage; perhaps in consequence of the crystal, which he held in his hand, acting more powerfully than usual, he being then in a very susceptible state. As soon as he had come to the end of his journey, he began to describe a beautiful garden, with avenues of fine trees, of which he drew a plan. It was near a town, in which he could see no spires. At the end of one principal avenue was a round pond, or fountain, enclosed in stone and gravel, with two jets of water, and close to this fountain or pond stood an elderly man, in what, from the description, seemed to be the ancient Greek dress, the head bare, long beard, flowing white robes, and bare feet in sandals. He was surrounded by about a dozen younger men, most of whom had black beards, and wore the same dress as their master. He seemed to be occupied in teaching them, and after a time, the lecture or conversation being finished, they all left the fountain, by twos and threes, and slowly walked along the avenues. Looking down these avenues, Mr. D. saw glimpses of the neighbouring hills, and of the town, which lay nearer to the garden than the hills, although still at some distance. This singular vision also recurred spontaneously two or three times; that is, Mr. D. saw the gardens and the localities, but not again the group at the fountain, although other persons were seen enjoying the walks, and on one occasion two ladies were noticed, whose dress seemed also to be ancient Greek. But what

particularly struck me was, that this vision only occurred in a peculiar state, of which the consciousness was quite distinct, not only from his ordinary consciousness, but also from that in which he saw the former vision of the town, and of R. This peculiar, third consciousness was interpolated, and he always slept out his full time, as previously fixed, in the more common magnetic state, while the time spent in this new state was added. On returning, which he always did of himself, to his first magnetic state, he had not the slightest recollection of the new vision, nor did he ever remember it, except when he came into the new state. It certainly seems probable that, in that new state, he was transported to distant times and past events.

Another time, he spontaneously passed into a similar state, but which I think had a fourth consciousness of its own, divided from all the others. He told me one day that he was travelling through the air or through space, as before, but all at once began to appear uneasy and alarmed, and told me he had fallen into the water, and would be drowned, if I did not help him. I commanded him to get out of the water, and, after much actual exertion and alarm, he said he had got to the bank. He then said he had fallen into a river in Caffraria, at the place where a friend of his was born. But what was very remarkable was, that he spoke of the river, the fields, farm-houses, people, animals, and woods, as if perfectly familiar to him, and told me he had spent many years as a boy in that country, whereas he has never been out of Scotland. Moreover, he insisted he was not asleep, but wide awake, and al-

though his eyes were closed, said they were open, and complained that I was making a fool of him, when I said he was asleep. He was somewhat puzzled to explain how I, whom he knew to be in Edinburgh, could be conversing with him in Caffraria, as he declared he was; and he was still more puzzled when I asked him, how he had gone to that country, for he admitted he had never been on board a ship. But still he maintained that he was in Caffraria, and had long lived there, and that he knew every man and every animal at the farm he described. It was evident that he had heard of Caffraria from his friend; but as he described all that he saw, precisely as a man would do who was looking at the place and the people, and as he maintained that all were familiar to him, I could hardly avoid supposing, that, his mind having been interested in what he had heard, he had, in some of his previous sleeps, visited Caffraria by clairvoyance, without telling me of it at the time; for it often happened, that he would sleep for an hour or half an hour without speaking; that when he had spontaneously passed into that state on this occasion, he not only saw, but recognised as well known, and as seen in previous portions of that peculiar consciousness, the localities, persons, &c. whom he described. Certainly his descriptions were such as to convey to me the impression that he actually saw these things as they exist. On two other occasions, he spontaneously got into the same state, and always then spoke as he had done the first time; but he retained not a trace of recollection of this South African vision in any other state but that one. Nay, when

I asked him about Caffraria in his ordinary magnetic sleep, he seemed not to understand me, and thought I was making fun of him when I asked whether he had ever been in Africa.

In these three distinct kinds of vision, that of R., that of the Greek garden and philosopher, and that of Caffraria, it is hardly possible to verify the visions; but when I reflect, that Mr. D. was able, in a certain state, to see and describe accurately towns, such as Aix and Cologne, countries, and persons, at a great distance, and quite unknown to him, I am disposed to think that in these visions also he saw the real places actually before him. It would have been most interesting to have studied more minutely the powers exhibited, or which might have been developed, in this very interesting case; but, as I have mentioned, Mr. D., whose extreme susceptibility at that time may have depended on the very unsatisfactory state of his health, was taken ill, and confined to bed with an affection of the chest, for five or six weeks; and when he had recovered, I found that his general health was far better than when he was first magnetised, but his extreme susceptibility was gone. I can still magnetise him, although with far more difficulty; and since his recovery, I have only once been able to get him to see the town formerly described, and R. I intend, however, to pursue the investigation, and, perhaps, with patience, I may be able to bring him again into a state of decided and direct clairvoyance. Indeed, he several times told me, in the sleep, that he would acquire, after many operations, a high degree of lucidity, and as long as I was able to magnetise

him before his illness, he did continue to improve in lucidity.

Case 37.—Mr. T., formerly mentioned, occasionally shewed, quite spontaneously, some degree of clairvoyance. Thus, one day he told me that he saw my carriage arriving in the court-yard of the University, which I did not believe, as it had been ordered an hour later. But he said he not only saw it, but saw also the servant coming up stairs to announce it; and two minutes afterwards, the servant appeared, the carriage having by mistake been brought an hour too soon. Another day, he spoke to me of seeing his uncle in Berwickshire, and said that his uncle was then sending off a letter to him. He had no reason to expect a letter, as he told me; on the contrary, he was at that time intending to write to his uncle. But with the first post from Berwickshire, the letter came. He several times saw and described what was going on in my house, from the College, and although I could not in all instances verify his statements, yet on several occasions I was able to do so, and found him correct as to the number, dress, &c., of the persons he saw in my drawing-room, at certain times, the distance being certainly upwards of a fourth of a mile in a straight line. One day he spontaneously visited Inchkeith and the lighthouse there, which he had never seen; but I found on enquiry, that his description, which was very minute, was accurate, and it was certainly given as by one seeing what he describes. He got at last alarmed, not seeing how he was to get home again, for he said he saw no boat that could bring him away. Another time, he

of his own accord described very minutely a long avenue of fine trees, at the end of which was a large public building, and this appeared to be used as a barrack, for he saw lounging in front of it a number of cavalry officers in an undress uniform, which, from his very detailed account of it, was not an English one, but seemed to correspond with that of a regiment of Prussian hussars, which I have since heard of, but had never seen. Why he should have seen this vision, I cannot conjecture, for I do not know of any such barrack as he described, and he could not therefore have read it in my thoughts. In this case, I could not always, when putting him to sleep, get him into the clairvoyant state. His clairvoyance was generally spontaneous; but sometimes I was able to get him to look where I wished, and he several times correctly told, at my request, what was doing in the room of a friend who lived at a distance of several hundred yards. He often told me that he saw places and persons very dimly, as if through a mist, like Mr. D., but I believe that, if I should be able to continue experiments with him for some time, he would gradually come to see more perfectly.

Case 38.—This case I have on the authority of a lady, who had it from the parties. Mr. B., of the E.I.C. Civil service, being at Calcutta, and wishing to hear about Mrs. B., then on her voyage to England, applied to a clairvoyant at Calcutta, who being put into the magnetic sleep, and asked where the ship "Queen" was, at that moment, answered, that she was off the Western Isles, and was then passing one of them, described as having a high peaked

outline, resembling Madeira. The day, he said, was hazy and gloomy. Mr. B. asked him to enter Mrs. B.'s cabin, which he at first declined to do, for fear of intrusion, but finally agreed to do so, and said the cabin was in great confusion. Two ladies were sitting in it, conversing together, and his description of Mrs. B. was so exact and graphic, that Mr. B. was much affected by it. Captain Macleod, of the Queen, afterwards compared the statement of the clairvoyant as to the position of the ship with his logbook, and found it perfectly correct. The Queen had left Calcutta on the 3d of Feb. 1850, and having had an unusually long passage, did not reach England till the 6th of July. According to the average passage, she ought to have been in England when she was off the Western Isles. The clairvoyant had never seen Mrs. B., and it should be added, that a fellow passenger of that lady spoke from observation of the confused state in which her cabin usually was.

Case 39.—We have already seen that Major Buckley often produces waking or conscious clairvoyance, but he is also very successful in producing clairvoyance in the magnetic sleep. The following case is extracted from a letter to me from Major B. A lady, who, after having been rendered clairvoyant in the sleep, could be rendered consciously clairvoyante, was found, in the sleep, to be able to read mottoes, &c., not in Major B.'s possession, and at a considerable distance. Another lady, having placed within a box, in her own drawing-room, a motto, requested Major B. to ask the clairvoyante to read it. This, while asleep, she did, she being

in her own house, the motto in that of the lady, and the lady herself not being present. The motto was quite unknown to Major B. He then asked the clairvoyante to look into a shop of which he had heard, where mottoes were sold in nuts, but which neither he nor his subject had ever entered, and to tell him if she could perceive any new mottoes among those in the shop. She said she saw some new ones. "Many? No, only about three in an ounce of nuts. Are you quite sure they are new? Quite. I see the one I have just read in the lady's house. Were I, said Major B., to buy an ounce there, should I have any new ones? Yes, the one just mentioned would be among them. Will this happen, if I purchase one ounce only? Yes. Mark them all before you bring them to me." Major B. left her asleep, went to the shop, purchased one ounce, eighteen nuts, marked them all with a file, and brought them to her. She instantly pointed to one, and directed him to open it. It contained the same words he had just before written down, and only two of the others contained new mottoes. Next day, Major B. called on that other lady, and saw the same motto taken from the box in which it had been put.

Case 40.—A lady who could read in boxes while awake, being one day on her way with Major B., to leave a letter at the house of a professional singer, all at once exclaimed, He has left his house, and the name-plate has been taken off the door. On arriving at the house, this was found correct. As the people of the house could not give the new address, Major B. put the lady to sleep, when she said,

truly, that the singer now lived out of town, and intended to come in to his duty by omnibus.

Case 41.—Miss G., a very intelligent young lady, was magnetised by Mr. Lewis, and became clairvoyante at the second trial. In this state, she went to see some near relations in India, whom she found in a camp, and mentioned various details which cannot yet be verified. Mr. Lewis, while she was asleep, told her that he would magnetise her next day from a distance, at 1 P.M., and that she must then go to sleep, and see him wherever he might be, so as to tell what he was doing. When awoke, she had not the slightest recollection of any thing that had passed in her sleep, and she was not told of what Mr. Lewis had said. Next day, at 1 o'clock, while occupied in writing, she fell asleep, and after a time answered the questions of a gentleman who watched the experiment, and from whom I have the details. She soon saw Mr. Lewis, in a room, the furniture of which she described, and she also said he was writing at one time, but afterwards walked about the room gesticulating strangely, and making ludicrous grimaces. Every thing that she said was correct, except that she took a travelling-desk for a large book, but could not say what book it was. Mr. Lewis was then in Dundee, the lady in Stirling. He was in the room she described, and had made gesticulations and grimaces after he thought she must be asleep, with the wish that she should repeat these gestures, which however she did not do. But at that distance she saw his gestures, and had been already put to sleep, whether by his direct in-

fluence at the time, or in consequence of the command given in the sleep the day before, of which, in her waking state, she knew nothing. And this was only the third time she had been magnetised.

Case 42.—Mr. J. D., a plate-layer from Annan, was, as I have mentioned in Part I., put to sleep by Mr. Lewis in my presence, and in that of several gentlemen. He exhibited beautifully the phenomena of suggestion in the sleep, as also detailed, Case 24.; but after a time he spontaneously passed into the clairvoyant state, in which I examined him, he being transferred to me by Mr. Lewis, when he heard my voice, but not that of Mr. L., till I re-transferred him. I have mentioned in Part I. that I asked him to find and describe my house, which he did most accurately, although he had only that day come to Edinburgh, and did not know me. In particular, after describing the street-door and steps, the lobby, the staircase, and the drawing-rooms, he said he saw a lady sitting in a particular chair, reading a new book. On returning home I found that Mrs. G. had at that time been sitting in the chair alluded to, which she hardly ever does, reading a new book, which had been sent to her just before, but of which I knew nothing. Besides, I found that J. D. did not, in describing the house, read my thoughts at all, but dwelt on many things, strange to him, which I never thought of, and omitted others which I did think of, and wished him to notice. I have now to add, that when he first said he would look for my house, and I did not even tell him the street in which it is, he very soon spoke of being in the Royal Infirmary. I found it impossible to divert

him from this, till he had described what he saw. I cannot discover why his mind should have been led to the Infirmary, unless it be that it had been pointed out to him in the course of the day. But he had never entered it; yet he saw the interior, described two men putting a third into a bath on the ground floor, and afterwards, going up stairs, entered a ward, on the door of which he saw No. IV., counted the beds on one side of it, noticed the closets at the ends of the ward, and said that most of the patients were in bed, but that one man was smoking "up the lum." After leaving the Infirmary, he proceeded to look for my house, and very soon found it to be in Prince's Street.

On this occasion J. D. became only accidentally clairvoyant, and was not very highly lucid; but on other occasions Mr. Lewis found him to possess a rare degree of lucidity. At Mr. L.'s request, he once mentally visited St. John's, New Brunswick; told Mr. L. that his mother, of whom he, Mr. L., had not heard for years, was alive and in that place. Also that on a certain day Mr. Lewis would receive a letter from that quarter, on business of importance, which was now on the way; that it was written by an agent or executor, who was then ill; that the mother of Mr. L. would also soon receive a letter which Mr. L. had written; and he added private information of much importance to Mr. Lewis. The whole proved quite correct. Mr. L. received the letter announced, from an agent, whose illness and death was mentioned in a later communication. Mr. L.'s mother proved to be living there, and she also received the last letter he had written,

without a knowledge of her being alive, or of her address. I have since heard of various other instances of J. D.'s great lucidity.

Case 43.—L. W., a young woman, aged 25, of fair complexion and nervous temperament, servant in the family of Dr. M'Culloch, Dumfries, of excellent character in every respect, was magnetised by Mr. Lewis, and became clairvoyante. On the 6th of October 1850, she was put to sleep in the evening, and asked to visit a school for young ladies at Boulogne, where Dr. M.'s daughter had been for several months, and then was. She said she saw her going to bed at a quarter to nine, and hanging up a brown dress which she had worn that day, because the day was wintry. It was supposed that this was a mistake, as that dress was not to be worn till winter. She said that the young lady was to return home in June or July, and afterwards to go back to Boulogne. This also was supposed to be quite wrong. She described minutely the person of the English teacher, and said there were 25 scholars, a point not known to any one in Dumfries. She said they dined at half-past one, and drank no wine, but some light stuff out of a very large flask of a peculiar shape. She also described the bed and other furniture of the young ladies' bed-room, particularly a small carpet, of a stair-carpet pattern, a deep red colour, much faded. Miss M. heard from her mother last week, on the 4th, she thought, and intends to write home on Wednesday the 9th. She also described a lady whom she took for the school-mistress, as a stout woman, dressed in black satin,

wearing a cap, and with black hair. Miss M. generally sleeps alone, but sometimes one of the young ladies sleeps with her. One of the French teachers sometimes instructs in music. Miss M. was at the English Church in the forenoon, but not in the afternoon, because it was rather wet. The text of the sermon was from Luke xvii.

On enquiry, almost the whole of these statements were found correct. A few were wrong. Thus, Miss M. did go to church in the afternoon also, and the text in the forenoon was not from Luke. The lady L. W. took for the school-mistress was a friend on a visit to her. But in almost every thing else, L. W. was right. Thus, Miss M. had worn the brown dress that day, for the first time, sooner than she had intended, because the day was very cold. She had gone to bed that evening at a quarter to nine, and had hung the dress in her cupboard. Only the day before she and the other young ladies had been unexpectedly told that they would have to return home about the end of June or beginning of July, because the mistress was obliged to go at that time to Germany, which was entirely unknown to and unexpected by Miss M.'s family. The person of the English teacher was correctly described. The description of the dinner was generally correct, and the water flask was exactly as L. W. said. The furniture of the bed-room was also correctly described, as was the pattern and colour of the carpet before the bed. Miss M. did intend to write, and did write on the 9th. One of the young ladies sometimes slept with her; and one of the French

teachers occasionally gave instructions in music. The number of scholars, which had varied much, was then 25.

Now it is impossible that these things could have been suggested to L. W., because no one in Dumfries knew them, and several of them, such as the unexpected return of Miss M., were quite opposed to what her parents understood, and had only then become known to herself. The girl, moreover, spoke and acted as if looking at what she described, and it cannot, I think, be doubted that, by some means, she did see it. The case is remarkable also because the girl mentioned correctly various points, which cannot here be given, as to what passed in the mind of Miss M., and because there was some tendency to prevision of future events, as in regard to her writing on the 9th, and her return at a later period.

Case 44.—E., the clairvoyante of Dr. Haddock, formerly mentioned, is often clairvoyante without any means of communication, such as writing, &c., and sometimes spontaneously passes into a lucid state, without any artificial process. One day lately, Dr. H. received a letter, the writing of the address of which he did not recognise. E. requested him not to open it, till she had told him of a dream (that is, an act of spontaneous clairvoyance,) she had had about it. She had seen, as it were, the form of its contents, but it had not appeared to her open. She said there were two sheets in it, one of which had a piece cut off, and a plain piece of paper, apparently that cut off, was also in the envelope. In connection with the letter she saw a man, and a

funeral. On opening the letter, Dr. H. found every thing just as E. had described, and the first sentence referred to the death of a gentleman.—This case I consider very interesting, as showing, how true dreams, as this was, are, in all probability, very often acts of clairvoyance. It is remarkable also, because E., before the letter was opened, not only described its form, &c., but had ideas of death and a funeral connected with it, which ideas were in the mind of the writer when she began her letter. But the writer and E. were 200 miles apart. Whatever may have been the ultimate result, it appears that E. had found the trace of all the ideas concerning the letter in the writer's mind, at that great distance, and had then followed them up for herself.

It would be tedious here to go into detail; but I may briefly mention, that E., in the magnetic sleep, as I saw more than once, could see perfectly what passed behind her, her eyes being closed; or any thing placed in such a position, that, had her eyes been open, she could not have seen it; she could also see very often all that passed outside of the door, and when I was there, told us how many of the servants of the hotel were listening at the door, in hopes of hearing wonders; she would also often tell what was doing in the room above or below her. In short, she frequently exhibited direct clairvoyance in every form, not only in those just mentioned, but also in that of seeing prints or pictures shut up in boxes. Besides seeing various instances of direct clairvoyance, I was able to satisfy myself that Dr. Haddock's experiments were made with the greatest care and judgment; that he was particularly well

acquainted with the various causes of error and confusion, very careful to avoid these, and that in short his accounts of such experiments as I had not seen were entirely trustworthy. I shall have occasion again to return to this case.

Case 45.—The next case is one which I regard as particularly valuable, because the observer, in whose words I shall give it, had never seen any magnetic experiments whatever, and had only read a few works on the subject, when he resolved to try for himself, and succeeded, in the first case, in producing, not only the magnetic sleep, but also clairvoyance. He is the Rev. A. Gilmour, a highly respected clergyman, residing in Greenock, and well known to be a very able and highly accomplished gentleman. At my request, he wrote the following letter, which I give without abridgement, because it is an excellent example of what may be done by any of us, if we only take the trouble to experiment for ourselves. It will be seen also that this case illustrates many other phenomena, besides direct clairvoyance, such as sympathy and community of sensations. And I may here add, that if my space permitted, I could have published several similar accounts, of the results obtained by various ladies and gentlemen of my acquaintance. As that cannot be done in this work, I must content myself with giving Mr. Gilmour's letter as a type of a numerous class of communications, and reminding you that many have been equally or even more successful, whose observations have never been published, and that the results of these numerous private experiments entirely confirm, as far as they go, the state-

ments of professed magnetisers, and the multitudes of published cases to be found in the Zoist, and in numerous French and German periodicals devoted to magnetism.

"My Dear Dr. Gregory,

"I had read a good deal about Animal Magnetism in the spring of 1843, but I had never seen any person put under its influence. The Rev. Mr. Townsend's works were my text-book upon the subject. The whole seemed to me to be a mystery, yet I felt that I was not warranted in rejecting the testimony of upright and honourable men, merely because I could not understand the subject in question.

"I resolved to make experiments for myself, following the directions of the Rev. Mr Townsend. I asked one of my servants, V. R., May 27. 1843, if she was willing to be mesmerised; she consented. Her temperament is nervous, bilious, dark hair and eyes, pulse 80 and small,* age 18, person thin and spare. I gazed steadily for about seven minutes upon the pupil of her right eye, directing her to look fixedly into mine. This I continued to do for about fourteen minutes, and was about to give it up, when she told me that she felt very strangely. I should have mentioned that she had never heard of mesmerism before this. On getting the hint that she felt very strangely, I persevered for ten minutes longer, when her eyes gently closed, and she was fast asleep.

"She appeared to be agitated; her hands and arms

* The pulse invariably lessened and softened under the mesmeric influence.

moved as if under the influence of irregular nervous twitches. Her head kept up a kind of rocking motion, and on being asked how she felt, answered 'very funny.' I made a few reverse passes, when she said that she felt very happy. I kept her in this state for about forty-five minutes. I tried to affect her phrenological developments, but could not. I tickled her nose and upper lip with a feather, but she was quite insensible to it. I also tried to render the arm cataleptic, but could not. I then demesmerised her, when she knew nothing of all that had taken place. I tried her with the feather, but she shrunk from the slightest touch. This was my first successful trial.

"After this I mesmerised her every night. She became more and more susceptible, and my power seemed to increase in proportion as it was exercised. At last I could throw her into the mesmeric sleep in 40 seconds. She is able to tell what I taste, such as soda, salt, sugar, milk, water, &c., though not in the same room with me. When my foot is pricked, or my hair pulled, or any part of my person pinched, she feels it, and describes it, unerringly.

"August 7th.—I found her in a state of Clairvoyance. She went to my mother's, on being requested; described her cottage, her personal appearance, and her dress, with perfect accuracy.

"When in this state, I went into different rooms, leaving her in my study; and forming a strong wish that she should rise and come to me, she invariably did so. I also went into the garden, and on wishing her to come to me, she instantly did so, always proceeding in a direct line, slowly, but accurately. I

observed that, as she came to me on such occasions, her two hands were slightly extended, and when they touched mine, it was with a sudden slightly jerking motion, the same as when a needle touches the magnet.

"Without giving you an historical detail of my proceedings, I may here mention that, on the 8th of March 1844, one of our most intelligent physicians, his sister, two ladies, and one of our magistrates, dined with me, when we had a mesmeric séance. We requested her to visit the house of Mrs. P., one of the ladies present. This house was in Greenock, distant from my cottage about a mile and a quarter. She saw her servant in the kitchen, but said that another woman was with her. On being pressed to look earnestly at the woman, she said it was C——— M———. This, Mrs. P. declared to be true. We then asked her to see if any person was in Mrs. P.'s parlour, when she said that Miss Laing was there, a young lady from Edinburgh, who was boarding with Mrs. P. at the time; that she was sitting on the sofa; that she was crying, and that a letter was in her hand. On the party breaking up, I walked into Greenock with the ladies and gentlemen, in order to see if she was right about Miss L. It was true. Miss L. had received a letter by that evening's post from her father in Edinburgh, stating that her mother was not expected to live, and requesting her to come home by the first train in the morning.

"September 2d.—I had made her follow the ship 'Ellen' of Glasgow, Captain P., on a voyage from Glasgow to Ichaboe, which was towed down

the Clyde with the ship 'Chusan' on the 28th of August. She saw the Chusan lying becalmed the same evening, about seven miles down the river, but could nowhere see the Ellen. On being pressed to look out for her, she discovered her much farther down, a small boat at her stern, and the Captain and a little man in the cabin taking their grog. A few days after, the pilot called, when she said, (on being mesmerised,) that was the man who was in the cabin with Captain P. The pilot stated that the steamboat threw off the Chusan opposite the Clock Lighthouse; but that Captain P. had made them tow the Ellen eight or ten miles farther down the frith. This harmonises with what she saw. On the 2nd September she saw the Ellen in full sail, the sea a little rough, Captain P. in bed, and the mate on the quarter-deck. She is sure the ship is past Ireland, for there is no land to be seen ahead of her; but she cannot discover any more than one dog on board, there being two when the Ellen sailed. On Captain P.'s return from Ichaboe, I obtained the log of his voyage, which is still in my possession. The little dog had become so ill that it was thrown overboard in the Channel, and at the above date the Ellen was by observation 53.25 north latitude, 17. 41 west longitude, which you will see carries her far beyond Ireland.

"December 25.—J. S., Esq., spending the evening with me, was anxious to test her clairvoyance accurately. She visited, at his request, his breakfast parlour at home, said that his father was reading Blackwood's Magazine, in his easy chair by the fire; described the room with perfect accuracy,

though, I need scarcely say, she had never been in it in her life; described the gaselier, and the number of burners lighted, and mentioned what Mrs. Scott was doing. Some of these statements, he felt perfectly sure, were incorrect; but, on going home, he found that she had been minutely accurate. On the same evening, he begged me, in writing, so that she might not hear the request, that I would send her along to our Provost's. On going into one room, she saw a great number of young ladies; but though she had seen some of them before, she could not name them. On entering another room, she said that she saw a great many little misses. On being pressed to look earnestly at them, and see if she knew any of them, she discovered Mr. S.'s sisters, their governess, whom she named, and the Misses L. Mr. S. then told me that the Provost had a large party that evening, upwards of sixty young ladies; that his sisters, their governess, and the Misses L., were to his certain knowledge there. I may also mention, that while this was going on, I heard a knock at my door. On the person being admitted by the housemaid, I asked her to tell me if any one was there. She said, Yes, a lady had been taken into the parlour. On being pressed to look well at her, and tell me who she was, she named her. I went out and found that all this was true.

"I may also state, that during the summer, Dr. T—— of K——, Mrs. T——, and her two daughters, visited me. On the day that they left, I requested him to take notice of all that was doing in his house at 11 o'clock of that same night, and I

would visit him, through my clairvoyante. I did so, and dispatched to the Doctor, by the next morning's post, my questions and her answers, stating that the Dr. and Mrs. T. were in a small parlour; that it was lighted by a gas jet from the mantelpiece; that Mrs. T. was sitting at the table with a book before her; that she had a turban on her head; that she had a dress of an uncommon kind, which she described; that the Dr. was standing in the room, describing his dress; that one little Miss was in a small bedroom off the parlour, and that another little Miss was in bed with the servant in a room at the head of the stair. I may state that she had never been in K. in her life. By return of post, the Dr. acknowledged the receipt of my letter; stated that Mrs. T. was dressed in the peculiar manner described, and that every thing which I had stated was true; but he informed me that he was playing upon the flute, and expressed his unwillingness to believe in the possibility of any person telling what was doing at such a distance.

"These, my dear Dr. Gregory, are only a few of the many strange and startling statements which I could make upon this subject. I cannot comprehend the *modus operandi* of clairvoyance; but neither can I deny the evidence of my own senses; nor can I question the veracity of hundreds of upright and honourable men, who are far too clear-sighted to be imposed upon themselves, and much too honest to try to deceive others. Moreover, every thing around me is a mystery, not opposed to reason, but far above all human comprehension. I cannot explain how I speak, or hear, or see; and yet I am com-

pelled to admit the fact. Neither can I understand how a clairvoyante can tell me what is going on in any part of my house, or in any other house; and yet I know that this has been done hundreds of times, and with the most startling accuracy. I cannot tell how it is that the clairvoyante obeys all my volitions; but still I am compelled to admit that this is true. Many honest and upright men object to mesmerism, upon the principle that young women, when mesmerised, may be easily corrupted by unprincipled men. I am destitute of experience on this point, but express my firm conviction that it is an error. The young person that may be corrupted in this state, may be corrupted in any state; but the virtuous and the pure will neither indulge in an irregular thought, nor submit to an improper proposal, when mesmerised. Impure minds will indulge in impure actions in any state.—I am, my dear Dr. Gregory, with every sentiment of respect and affection,

"Yours faithfully,

"AND. GILMOUR."

Marthabrae Cottage,
Greenock, 21st January 1851.

Professor Gregory, Edinburgh.

N.B.—In reference to this point, I would recal what I have said in one of the earlier letters, namely, that, as a general rule, the moral sense is exalted in the magnetic state, and the so-called sleeper is fully awake to moral feeling. Magnetism does not essentially change the character; but it does seem to give greater preponderance to certain feelings, than is

observed in the natural state of the subject. But so far as I have seen, when a change has been observed, the feelings exalted have been those of the love of truth and morality, and a very marked hatred of vice and falsehood. I have never observed any appearance of exaltation or excitement of the lower propensities, which, on the contrary, have seemed to be laid to sleep, while the higher sentiments were in full vigour. W. G.

Case 46.—The following letter, received when this sheet was in type, is particularly interesting as an example of the manner in which a man of sense and ability, like the reverend writer, although sceptical, investigates any case which may present itself. The case itself appears to be one of great interest, and well worthy of further investigation:—

"W——, 31st March 1851.

"Dear Sir,

"I very willingly furnish you with the information which you request from me. Till the month of August last, I regarded the whole subject of Animal Magnetism with incredulity and dislike; and with respect to clairvoyance, in particular, I was a determined sceptic. I had not, indeed, at all investigated the matter; but I have now a somewhat uncomfortable consciousness that my scepticism was not a whit the less dogged and decided on *that* account.

"At the time referred to, I visited, in the company of another minister, some old friends in Shetland; and it was not long till we heard of certain won-

derful performances in the way of mesmerism. We were told, that a man, whom I knew very well ten or twelve years ago, had been found to be an excellent mesmeric subject, and had enacted marvels as a clairvoyant. I listened to the narrative with cool and settled incredulity; not questioning, indeed, the veracity of the reporters, for that I could not question, but altogether disbelieving the correctness of the so-called clairvoyant's statements, and having no doubt that there must be rampant delusion or imposture somewhere. I made a pretty emphatic declaration to this effect, and expressed a wish to have the matter thoroughly tested, and to have the testing process put entirely into my own hands. This was at once agreed to; and when I then intimated that I should not be satisfied with any mere *general* description of places or persons, nor any account whatever of Sir John Franklin, or such like, the accuracy of which I could not pronounce upon; but that my tests should be such as would establish at the moment, and upon the spot, either the truth or the falsehood of the alleged revelations, I was told, in reply, to put what tests I pleased, as all would be left to myself. This was satisfactory; and I had no doubt that I should speedily demolish the delusion. The individual was sent for, and mesmerised in my presence; and when he was pronounced to be asleep, I furnished the mesmeriser with half-a-dozen questions to ask, not regarding Sir J. Franklin, but regarding *myself;* and having requested that the answers to these queries should be accurately reported to me on my return, I left the room. The questions referred to my where-

abouts after quitting the apartment; my dress, in which I took care to make some rather material alterations; my exact position and occupation, and such like particulars, which the clairvoyant could not *possibly* know by any ordinary means of intelligence, and which there were ten thousand to one against his hitting by so many consecutive guesses. On my return, I demanded a report; and found, to my no small surprise, that all the questions had been correctly answered, and that the experiment by which I had intended to expose a hoax, was likely to lead to a very different result. In a word, I had taken such precautions, and had applied what seemed to me so fair a test, though a simple one, that my scepticism received a considerable shock. Resolved, however, to sift the matter still more thoroughly, we made a great number of very varied experiments; and, as the result of the whole, I was compelled to admit the unquestionable reality of the facts, although utterly unable, as I still am, to account for them. The full detail would fill a volume, as we had the clairvoyant under our hands for a period of about two hours during each of three successive days. I may, however, state one or two facts which I witnessed, and for which I can vouch. Perhaps I should mention here, that the clairvoyant is a poor man—indeed *steeped* in poverty—not very robust in health; but sufficiently active and intelligent, and, for his station in life, pretty well educated. He has never been out of Shetland, and has had little opportunity of acquainting himself in any way with the circumstances of "the adjacent islands of Great Britain and Ireland."

One evening, after he had been thrown into a mesmeric sleep, my friend and fellow-traveller, whose name I shall send you, asked him to accompany him to a certain place which he was thinking of, but the name or locality of which he did not mention, nor in the least hint at. The clairvoyant described the house, first the outside, with "big trees" round it, then several rooms in the interior; and being directed to enter a particular apartment which was indicated to him by its position, he described the appearance and occupation of a gentleman and two ladies who were in it; declared that he saw a picture over the mantelpiece; and being farther questioned, deponed that it was the picture of a man, and that there was a name below it; and being urged to read the name, after experiencing some difficulty with the penmanship, he affirmed that the last word of the *name was "Wood," which he slowly but correctly spelt.* The house was near Edinburgh, and when we came to compare notes, on our return from Shetland, we found that the description of the individuals in the room at the time had been quite correct; and we *saw* over the mantelpiece a print of the *Rev. J. J. Wood of Dumfries*, with his name written below.

"I had the clairvoyant taken to other places, which were not named in his hearing, but which he described with great accuracy and minuteness; and some of these experiments were, if possible, still more satisfactory to my own mind than that just mentioned, though I may not be able to present the evidence so palpably to others. For example, he accompanied me to my own house, without my

naming it, though this indeed could have made no difference to him, and he gave a fuller and more detailed and accurate description of it than many who have spent hours in it could have done. He followed me, in thought, from place to place, and, with a momentary hesitation and confusion in one or two cases, he correctly described them all.

"He went in search of Sir John Franklin, and found the ships Erebus and Terror, spelling the name of each on the stern of the vessel. I am sorry now that I did not make such full and explicit inquiries upon this subject, as its importance and the interest attaching to it deserve, or as it would have been proper to institute, in order to compare the statements of this clairvoyant with those of others. During the time when I had him in hand, my experiments were almost entirely of a kind which were fitted to be conclusive upon the spot. However, I heard him declare that the Erebus was fast locked up; that those on board were alive, but in low spirits, and that, in answer to his inquiries, they said that they had little hope of making their escape. He affirmed that there was water for a certain distance round the Terror, but that she was not clear of the ice. Of course, I give no opinion as to the correctness of *these* revelations. The date when they were made was about the 22d of August 1850. When sent to these northern regions, and as long as he was kept there, he appeared to be shivering with cold, and declared the cold to be intense.

"I might mention other phenomena, which struck me as curious, but which are, I suppose, common enough in such cases, as, for instance, his insensi-

bility to pinching and pricking, when applied to his own proper person, and then wincing and complaining when these applications were made to one of *my* hands, while I had hold of his with the other. And so, when a chain of five or six individuals was formed, and the pinching applied to the one farthest off, poor James got the full benefit of it. It was also amusing to notice his readiness in catching the air of a song, and chiming in with the singers—his aptitude in pronouncing Gaelic words, which it cost some of us not a little effort to master, and you know Shetland is too far north for Gaelic—his fluency in repeating German sentences, and in rolling forth after you Homer's hexameters in an *ore rotundo* style, which would have done credit to an advanced student at the University.

"I may state farther, that, when awakened, he had no recollection of what had passed while he was in the mesmerised state. On one of the three occasions on which I witnessed the proceedings, he was slightly sick when restored to consciousness, but immediately recovered on receiving a little cold water. Upon that occasion the room was warm, and the sun had been shining upon him while asleep. He declared that he had never experienced any bad effects, only his wife had once or twice said, that after he had been mesmerised, she thought him less talkative than usual.

"It is right to state, that I found him committing one or two mistakes; but it should also be stated, that they were of a kind which served rather to confirm than contradict the other evidence—exact instances, indeed, of the canon, "Exceptio probat re-

gulam"—as, for example, when he described a certain person, whom he named, as being in a certain place, and superintending labourers engaged in a particular employment, when it turned out that another individual had been so engaged at the time, but who might easily be mistaken for the person in question even by those who knew them both. It is right to mention another mistake, of which I have no explanation to offer. It seems that, on the 21st of Dec. last, James did me the honour of paying me a visit, and inspecting my premises, and informed my friends in the North who were in my house, and how we were engaged. Now, it so happened that the individuals whom he named *were* here, and *were* engaged exactly as he described, but then this was certainly *not* on the day on which the clairvoyant professed to see us, in truth, not till nearly three weeks afterwards. How he should have been so correct with regard to persons and circumstances, and so much in error with respect to time, I do not pretend to explain.*

"I think I have not mentioned before, that the name and address of this individual is James Smith, Whalsay, Shetland. He lives on the property of my friend, Mr. Bruce of Symbister, in whose house the proceedings above related took place. If any one should wish to know more of the person who furnishes you with this statement than his initials

* Here the clairvoyant would seem to have exerted prevision, as well as lucid vision. It was not retrovision, for the persons never had been there before. The fact illustrates what I have said as to sources of error.—W. G.

will tell them, you may give them whatever amount of information they may desire.—I remain,

"Dear Sir,

"Yours truly,

"P. H."

Case 47.—Mr. C., with two daughters, travelling from Richmond, Yorkshire, to Cheltenham, stopped a night in York, where a son was to join them from Richmond. One of the young ladies, being put into the magnetic sleep by a friend, was asked if she expected any one, when she said she saw her brother coming; but instead of describing the expected brother from the north, she spoke of another, as coming from the south, whom she saw in a railway-carriage which she described, with a certain number of fellow-travellers, and reading a certain book. She also described his dress. This puzzled the party much, but their astonishment was much more increased when this brother, who lived in Manchester, came into the room, in the dress described, and confirmed every statement of the clairvoyante. His wife was ill, and having heard that his sisters were to be at York that evening, he had suddenly started, in order to see them, and take back one of them to nurse his wife. No communication had been possible, as he had only resolved to start an hour before doing so. There can be no doubt that, in this case, Miss C. saw her brother on his way to York. This interesting case was communicated to me by Alan Stevenson, Esq., C. E.

The same gentleman also communicated to me a

brief notice of a remarkable instance of sympathetic warning, the details of which might be obtained from the parties if required. Two ladies, very intimate friends, had both been magnetised, which proves that both were susceptible. On one occasion, one of them suddenly burst into tears, and declared that at that moment some great evil had befallen the other. This proved to be exact, although the friends were then 100 miles asunder.

In the case of Miss C. above given, it would appear, that sympathy led her to find the trace of her brother, and that, having found it, she saw him and his companions in the railway carriage by direct clairvoyance.

Case 48.—The following case is one, in which the names of the parties are unknown to me, but I have no reason to doubt its accuracy, at all events in all the chief points, and, if necessary, I have no doubt it could be well substantiated. A young lady, on a visit away from her home, being magnetised, was desired to visit her father's house. She did so, and said she saw the postman delivering a letter; that this letter was addressed to her; that it was from a brother or cousin, an officer, and dated from Cork; that her sister had opened it, &c. When she woke, she had no recollection of the vision. On being asked, incidentally, where the brother or cousin was whom she had spoken of as the writer of the letter, she said he had sailed a week or ten days before from Cork for the Colonies with his regiment. It was therefore supposed that she had been dreaming of some past letter. But on her return home, she found that at the time she saw it, a letter had arrived,

addressed to her, the writer having been forced by stress of weather to return to Cork, from which place he had written.

Such cases are very frequent, but a few are sufficient to illustrate the essential fact, that many persons, in the magnetic sleep, possess some means, the nature of which we can only guess at, of perceiving absent persons and things, and correctly describing the occupation of the persons seen.

Case 49.—A young lady of 17, being magnetised for the first time by Mr. Lewis, became clairvoyant, and when asked by him to do so, visited America. In New York, she accurately described the appearance and situation of the Astor House Hotel, then proceeded to Niagara, where she was at first much alarmed, but afterwards much delighted with the scenery, which she most correctly described, on both sides of the falls. She next took a view of the country, from the suspension bridge above the falls, describing the landscape on both sides. After this, she was taken to Buffalo, and immediately on entering a certain part of it, exclaimed at its extreme filthiness, which is true of that part. She was then made by silent volition to visit Louisville, and the slave market there, which horrified her much. She saw an open space, with something about slaves printed on a wall or building. She then visited the residence of a gentleman at Rochester, known to the family, and saw him seated in his parlour, looking over a newspaper, of which he is editor. This case might be regarded as one of thought-reading, although, on that view, it would not be the less interesting or difficult to explain. But I have chiefly

noticed it, because it is an instance of clairvoyance, by thought-reading or otherwise, occurring in the very first trial, and because of the vividness of the images. Another young lady, magnetised at the same time, was made to see the same things, and confirmed the statements of the first. This case I owe to the kindness of the father of the first-mentioned young lady.

Case 50.—Mr. Atkinson had magnetised a young lady, the daughter of a medical man, who resided many miles from London, where the young lady was. She became clairvoyant, but her father, who came to see her, would not believe in her clairvoyance. Mr. A. then requested him, when he got home, to do any thing he chose, not telling any one, at a certain hour and in a certain room. At the time appointed, Mr. A. magnetised the young lady, and requested her to visit her father's dining-room. (It was at dinner-time.) She did so, and saw her father and the rest. But all at once she began laughing, and said, "What does my father mean? He has put a chair on the dinner-table, and the dog on the top of the chair!" Mr. A. sent by the first post an account of what his patient had seen, which was received next morning, and in answer he was informed that she had seen correctly, for that her father, to the amazement of his family, had put the chair on the table, and the dog on the chair, at the time agreed on.

Case 51.—Another lady, a patient also of Mr. Atkinson's, who, by a long and laborious magnetic treatment, cured her of a most distressing complaint which had resisted all other treatment, became

highly clairvoyant, and spontaneously, in the sleep, saw and described the house of a near relation, at a great distance, in the country, with its inmates. She continued for a long time to visit his house, and one time saw that her relative was dangerously ill; and told how many persons were in the sick-room; saw the medical men, described the treatment, and pursued the case from day to day, involuntarily and even against her own wish, as it distressed her severely, till the distant patient died. After this, she was still involuntarily drawn to the scene of death, saw the corpse, described its appearance, and all the proceedings connected with the interment. Even after that, she felt compelled to visit the corpse in its grave, and described with horror the changes which took place in it. It was not for a long time that she was enabled to get rid of these painful visions. But everything that could be ascertained and verified was found exact.

The next case was communicated to me by Col. Gore Browne, 21st, Fusileers.

Case 52.—Two ladies, the Misses B., being in Paris, and about to have a séance with Alexis, wrote to their sister at Nottington, desiring her to send some question thence in writing. She, however, only wrote the following words, which were sealed up in an envelope. "Your letter came too late to answer in time for your soirée." This was given to Alexis, while in the sleep, by one of the Misses B., who knew neither the contents of the letter, nor who had written it. He took her hand and said, in French, "You do not know who wrote it. It is written very small, and is English." "The first word has

four letters, it is "your." It is written so small that I can read no more. (It was very small.) It is a lady who sent it to me. She is not in her own house. She is living with another person. She is your sister. A man has had something to do with what is written. Your sister lives with a lady of about 50, in England, near a sea-port, about two leagues from it. (Nottington is three miles from Weymouth.) The port is called Weymouth. I see your sister plainly. She has a high black dress, a cap, and her hair in bandeaux. She has a very slender figure; she is older than you; her shoulders are broader than yours. She is lively, and talks much, indeed continually. She has twice lately gone to visit this lady. She is very well, but she rose late this morning. At present she is about to read. She is reading. Besides her, I see two ladies and a gentleman. He has gone out. He is not in his own house; but he has a room to himself in the lady's house. He goes there often. The lady of the house has a high dress of green woollen stuff. (This was wrong.) She suffers in her limbs; and uses frictions. She is magnetised; she does not sleep. Your sister does not believe in clairvoyance. She speaks very little French, but understands it. Present my compliments, and ask her to send me a line in French. Then I shall read it with much pleasure."

By mistake, a note addressed to a servant in Dorsetshire, had been put into the envelope shewn to Alexis. He being asked what it meant, said, "That is not your affair; it has been written by a lady in the house where your sister is." Observing the

name of Mr. B. below the address on the letter, he exclaimed, "Ah! there is the name of the gentleman I saw in the house with your sister."

Col. Gore Browne informs me that members of his family were told by Alexis, whose powers of thought-reading are remarkable, of various private family matters, known only to themselves. And I have lately had a similar account, in the strongest language, from a very intelligent lady who lately saw him. I have heard of many instances of his power equally remarkable, but I shall only add the following, which are short and striking.

Case 53.—Mons. Sabine, Chief of the Station of the Havre Railroad, went a few days ago to consult Alexis, who, when in somnambulism, said, "You come about something lost in the service to which you belong?" "It is true," replied he. "You are employed on the Havre Railroad?" "It is likewise true. (Mons. Sabine not having previously stated his business to any one.) It is a basket that is missing, containing some little animals." "They are——they are——leeches. You sent to enquire about the basket at Rouen and at Havre, and you have received no news of it. This is what has taken place. A traveller, going to Havre by your carriages on the——the——the 11th November, was greatly annoyed, on arriving at his destination, to find only one basket instead of two, which he had on setting off." "This is wonderful!" said Mons. Sabine. "There were two baskets of leeches." "The train (continued Alexis) on arriving at Rouen, left several travellers with their luggage, and one of the baskets was, by mistake, on one of the omni-

buses going into town, and the conductor was surprised to find that no one claimed it. From fear of being scolded, he did not deposit it in the baggage warehouse, but hid it for some time in his stable; and while it was there you wrote to Rouen and Havre about it, the reply being that it could not be found. A few days ago the conductor put it in the goods depôt, near the entrance and beneath the first window on the right. You will find it if you set off to Rouen; only, on account of the length of time that has elapsed, you will find about 200 leeches dead." On the next day, Mons. Sabine returned from Rouen, having found the basket at the place indicated by Alexis, with 200 of the leeches dead. The directors of the railroad expressed themselves doubly obliged to the somnambulist and his magnetism, inasmuch as the proprietor of the leeches, perceiving that they were not found after twenty-five days, had stated their value to be double what it actually was.

In the autumn of 1845, Alexis gave a series of mesmeric *séances* to the medical men of Havre, each of whom were permitted to bring one friend to witness the experiments. One of them took with him Mr. Featherstonhaugh, the Consul at Havre, who had come over the day before from California, and was a decided sceptic as to mesmerism. In order to test Alexis, Mr. Featherstonhaugh put in his pocket, enclosed in a box, a portion of a Japanese Idol which he had picked up out of the wreck of a vessel from Japan, which had been lost on the coast of California during his stay there. On being asked by Mr. F., "What have I in my pocket?" Alexis answered,

"It looks like a beetle; but it is not one, but part of a Japanese idol with an inscription on it: you picked it up during a walk on the sea-shore in California, and thought at first it was some curious stone, but you afterwards perceived it was an idol which had been washed up from the wreck of a Japanese vessel that was lost on that coast a few days before." The relater of this was Monsieur Paravet, of Havre, to whom it was told by one of the medical men present at the time.

At a *séance* which took place before the *élite* of the society at Versailles, Dr. Bataille, one of the principal physicians of this town, placed in the hands of Alexis a letter, and requested him to describe the residence of his son, who was living at Grandville. "Instead of giving you an account of the apartment of your son," said Alexis, "I am now occupied about his health, which is very bad." "How! bad?" replied his interrogator. "You have in your hand his last letter, dated six days ago, in which he states himself to be very well." "*To-morrow*," rejoined Alexis, "you will receive a letter from his wife, announcing to you that he is very ill. I recommend you on the receipt of this to set off *immediately*, for, knowing as you do the constitution of your son, there is only you who can save him. He is very ill." The next day the letter arrived, and Dr. Bataille immediately set off for Grandville, found his son very ill, and, after a fortnight's sojourn, succeeded in restoring him to health. On his return to Versailles, this event produced a great sensation throughout the town.

I have given these few instances of the power of

Alexis in thought-reading and clairvoyance, because, from the reports of many friends who have seen him tried, on many different occasions, there can, I think, be no doubt that he does possess, at all events at some times, a very remarkable degree of power; while at the same time, I believe that he has often failed, and that his power varies very much at different times. But, as I have explained in Part I., failures can only prove the absence of the power when they occur, and have no weight in opposition to well-attested instances of success. In the case of Alexis, there is reason to think that failure has often been caused by over-exertion, and also by the influence exerted on him by the bystanders, to which he is peculiarly susceptible.

F. Introvision and Prevision in the Magnetic Sleep.

Introvision, or the power of seeing and correctly describing the interior of the clairvoyant's own frame, is a tolerably frequent phenomenon, but it has not occurred in any of those persons whom I have myself magnetised, none of whom, apparently, have yet reached a stage sufficiently advanced for that purpose. It is possessed, however, in a high degree, by the girl E., the clairvoyante of Dr. Haddock. She sees, in certain states, the whole of her frame bathed in light, transparent, and full of motion. At first, as often happens, she was much frightened and agitated at what she saw, but soon became reconciled to it, and described it in great detail. As I did not see her in this state, I shall merely say that Dr. Haddock's

observations on this point in her case may be received with confidence, from the care and caution with which they are made. Many other cases of introvision are recorded, but space does not permit me to do more than thus briefly refer to these.

Case 54.—Allied to introvision is the power of seeing in the same way the interior of the frame of others *en rapport* with the clairvoyant, which I have already described. I may here adduce one instance of this power, as exercised by E. at a great distance. I have already stated, (see Case 29.) that E. in Bolton, described my son, then in Edinburgh, whom she has never yet seen. This was in October, and was done with the aid of his handwriting. In January he was attacked with the symptoms of inflammation of the membranes of the brain, such as usually precede hydrocephalus in children. While he was ill, I happened to mention, in a letter to Dr. Haddock, that he was suffering from illness, without giving any details. As E. had expressed a great liking for the boy when she saw him in her vision of October, Dr. H. asked her, when she was in the sleep, if she could see him and tell how he was. She had no writing to help her, but soon found him, and without having been told of his illness, at once said that he was very ill, and proceeded to describe minutely the state of the cerebral membranes as they appeared to her. She gave a minute detail of the symptoms, which was as accurate as I could have given at the bed-side. She also mentioned that he had studied too much, which had hurt him. In fact, I had carefully avoided giving him too much to do, because I had observed a tendency to the affection

under which he then suffered; but even the very moderate amount of study allowed, had proved too much for him for some time before the inflammatory symptoms appeared. It was, in this case, quite evident to all who saw the case, and read E.'s account of it, that she had seen it as plainly as any of them had done, and her account of the state of the membranes was, although given in her own plain language, in all probability quite correct. At least such was the opinion of a medical friend who saw the boy, and who was very much struck with the accuracy of E.'s description.

I may here state, that a case is known to me at this time, to which I cannot more particularly refer, in which the sleeper, being magnetised, has described the diseased part of his own frame, which is out of the reach of ordinary vision, in a manner not only very remarkable, but in all human probability correct.

With regard to Prevision, I have not myself had opportunities of seeing much of it. It is comparatively rare, and I have mentioned, in Part I., various forms in which a certain degree of power of predicting the future occurs. The commonest is that of predicting the occurrence or recurrence of fits in the sleeper, often with the statement that the fit to occur at a specified time, will be the last, or the last but one, &c. Another form of prevision, which I have also described in Part I., is that of predicting the duration of the sleep, which I have often seen; and that of predicting accurately the period at which the sleeper will become lucid, or will acquire certain

powers. In the case of Mr. D., he told me he should acquire a very high degree of lucidity after being magnetised a number of times. I have already stated that he could not specify exactly the number of times, but that he went on improving in general lucidity, with occasional glimpses of a higher state, as long as I was able to magnetise him. I had done so about 45 times, probably not much more than the half of the number required for full lucidity, and was in hopes of getting him at last to fix the precise number, and of ascertaining how far he would be correct, when his illness interfered, and on his recovery, he had lost the extreme susceptibility he at first exhibited, so that I must once more begin from the beginning. But this I cannot now attempt for some time to come.

Some clairvoyants predict accidents to themselves, and one case of this kind is alluded to in Part I., which I owe to Mr. Atkinson. In that case, the predicted accident was a fall on the steps on coming out of church, but it was only predicted generally, as to happen at a certain hour, and to produce certain effects. It is very common for such as go spontaneously into Trance or Extasis to predict these occurrences a long time before. I shall have to mention, briefly, a case of this kind under the head of Extasis.

As to prevision of matters unconnected with the sleeper, and referring to other parties, this is much more rare, and I have not met with it in any of my own cases. But it has been frequently recorded, and I think must be admitted as a possible occurrence, beyond our power at present to explain. Major

Buckley informs me, that it frequently occurs in his experience; and has communicated the following instances.

Case 55.—A young lady in London, being magnetised, saw her family in the country, described their occupation, and added that her little brother had got the measles. Being asked, if her little sister had not also got the measles, she said, "No, but she will have them on Wednesday. Oh! my elder sister will have them too, but not until the Wednesday following." All this proved correct.

Case 56.—A lady from Canada, who was present, asked the clairvoyante to go to Quebec. She declined then, but when next magnetised, did so, and correctly described the house and its inmates that she was desired to see. She then said the lady would be able to read in nuts while awake, but not on that day; and that she herself would do so first. She was right in both predictions.

Case 57.—A clairvoyante told Major B., that if he would magnetise a certain lady, who had never been tried, by making three passes round her head, the lady would be able to read three words, enclosed in boxes. The lady did sleep after the third pass, and read only three words, although there were four on the slip of paper enclosed in the boxes.

Major Buckley tells me that he finds similar predictions, as to the mode of magnetising others, and the powers they will exhibit at certain periods, constantly correct, when made by good clairvoyantes.

Now it is obvious, that if prevision can exist to that extent, it may go still farther. It is quite as difficult to foresee when a person will take the

measles, or when another will be able to read words enclosed in nuts, as to foresee any events whatever.

It appears to me also, as I have hinted in Part I., that this fact furnishes the true key for the explanation of correct dreams of future events. That such dreams do occur, cannot, I think, be doubted; and I am disposed to regard them as instances of clairvoyant prevision occurring during sleep, or, as sometimes happens, in the waking hours, most probably in a state of reverie or abstraction, which resembles sleep in the circumstance that the mind is not dwelling on the impressions of the external senses. I shall have occasion to give a few instances, when I come to spontaneous prevision; here I have only to do with that which occurs in the magnetic sleep.

In one or two cases, I have known of predictions being made in the sleep, which may prove correct, but the accuracy of which remains to be ascertained, since the predicted events are still future.

LETTER XVIII.

Trance.

The state of Trance, as defined in Part I., has not yet occurred in my experience; but various cases are on record. I can only refer, here, to the celebrated Tinsbury case, recorded in the early transactions of the Royal Society, in which the trance lasted, with hardly an interruption, for seventeen weeks. In Mr. Braid's little work on Trance, recently published, the reader will find many interesting details of the very striking case of Col. Townsend, who could produce that state of apparent death at pleasure; and of various instances of the Faquirs in India, who are in the habit of doing so, and of allowing themselves to be buried in the trance, and awakened out of it days, weeks, or even months afterwards. A case, similar to the Tinsbury one, lately occurred in France.

Extasis.

This state is also one of which I have no experience. But it has been very often recorded, and I shall give a brief notice of its occurrence, on two distinct occasions, in the girl E. at Bolton. Both of these states were predicted accurately by E., and the second occurred only about a month ago. Dr. Haddock has been kind enough to let me see his notes, and from these I extract a brief notice of the

phenomena, which will be fully described in Dr. H.'s new work.

Case 58.—In the summer of 1848, E. frequently went, spontaneously, and without any warning, into a state of extasis. This first happened on the 3rd of July 1848. By degrees, she began, in the usual magnetic sleep, to predict the occurrence of the extasis, and in one case did so two months before it occurred, which it did precisely at the time indicated. The same accuracy was observed in all her predictions of this kind, although she had no recollection, in her waking state, of having made them, and was never told that she had done so.

In the state of extasis she sometimes retained a recollection of the place she was in, and of the persons around her, but her mind was chiefly occupied with visions, apparently of another state of existence, and of what appeared to be spiritual beings. She always spoke of the state as of one to which she went away, or was taken away, and on returning to her usual magnetic state, she would remember and describe what she had seen and felt. Her eyes were turned up, and she was entirely insensible to pain. At first, her limbs were flexible, but subsequently her whole frame was rigid. She could, when asked, perceive any concealed object by clairvoyance, but was usually too much engrossed with her spiritual perceptions to attend to such matters. On one occasion, when in her usual magnetic state, she told Dr. H., that next night, a person long dead would come to her, and show her a book with some words in it, which she was to take to Dr. H. From her description of the book, Dr. H. conjectured that it

was a small bible, not then in the house; and he quietly procured it and placed it among other books. During the next night, she awoke in a kind of somnambulistic extasis, and in the dark went down two flights of stairs, selected the book, and brought it to Dr. H., opened at a certain page. In the darkness it fell, but she instantly found the passage by placing it on her forehead and turning over the pages. She said the passage had been shewn to her in a similar but larger book by the person alluded to, and she added many circumstances connected with the history of the book, known to Dr. H. alone. She could not read, but explained, that, when looking for the passage by turning over the leaves, she found that, when she came to it, she could no longer turn them either way. This experiment was often repeated, in the dark, and for some months she could always discover the passage, when magnetised; but after a time she ceased to be able to do so. Here it is evident, that while her extatic vision somehow directed her to the book, she, who could not read, and was besides in the dark, had some means by which she saw and recognised the passage. When light was present, she never attempted to use her eyes, which were moreover turned up and closed, but always placed the book on her head, and there turned over the leaves. This vision was evidently connected with her states of spontaneous extasis, because the person seen was one who had always appeared to her in that state.

About the 11th of December 1850, E., in the magnetic state, predicted an extasis to occur on the 8th of January 1851, and subsequently fixed the

hour at 10 A.M. She had not gone into this state for some time, but as the day approached, she now and then went into a sort of partial extasis, and became almost insensible to what was passing around her, being much occupied with beings who came, as it appeared, to her. On the 8th, at 10 A.M., the predicted extasis occurred, and in it her visions were not only of another state and of spiritual beings, but obviously connected with all the former instances of extasis, of which the last well-marked one had occurred nearly two years before. I do not enter into the details of her visions, which will no doubt be given fully in Dr. Haddock's work, now in the press; but I may point out the remarkable clearness and consistency of these visions, which indicate a very peculiar and interesting mental state. In many points, her notions of the spiritual world, as derived from the visions, agree with those of the somnambulists or ecstatics of M. Cahagnet, alluded to in Part I.; but it is remarkable, not only that these notions were not suggested to her, for Dr. H. most carefully avoids all suggestion, but were in many points directly opposed to the ideas that she had formed on such subjects from what she had been taught. It is singular that E. also, like the French ecstatics, spoke of Swedenborg as appearing to her, and as having possessed the power of seeing spirits. This is a subject on which it is impossible to form a decided opinion without far more extended investigation; but I may be allowed to observe, first, that whatever be the real nature of these visions or dreams, they appear to be genuine; and secondly, that their occurrence is always connected with a high degree of

clairvoyant power, that is, with exalted perceptive faculties, acting through some unknown medium. Thus E., in gradually passing from her full state of extasis to her ordinary magnetic state, was always found more clairvoyant than usual. It must therefore be admitted as possible, if we believe in the existence of a spiritual world at all, that in this state of exalted perception we may come into communication with it. Not having had any opportunity of examining a case of extasis, I can only judge from the reports of others; but it appears plainly, that when such cases occur, we ought to study them with care and attention. In this way alone, and not by rejecting the whole as imaginary, can we hope to ascertain the true nature of the phenomena. As far as I can judge at present, they do not appear to be suggested, at least directly, and there is a degree of harmony between the accounts of different observers, which is not easily reconcilable with the idea that they are altogether delusive. Certainly the clairvoyant visions of absent or even deceased persons (unknown to the clairvoyants, and often to any one present, but subsequently ascertained to be correct,) are not delusive, although beyond our power to explain.

Spontaneous Magnetic Phenomena.

We have already seen that many of the magnetic phenomena occur spontaneously. Somnambulism is nothing else than the magnetic sleep occurring during natural sleep. From the history of the numerous recorded cases, it appears that somnambulists can walk securely in the dark, or in dangerous situations, while the eyes are either closed or insensible

to light. They are often deaf to the loudest sounds, and they can pursue their usual occupations, or read and write without waking. In short, they seem, like persons in the artificial magnetic sleep, to possess a new sense or new senses. But I have had no opportunity of studying any case of sleep-walking.

Cataleptic rigidity is very frequent as a symptom of nervous disease, and is generally found associated with extreme susceptibility to the magnetic influence.

SPONTANEOUS VISION OF PASSING EVENTS.

Sympathy with those who are absent is also very frequent as a spontaneous occurrence, and depends, in all probability, on the fact, that an impressible state is developed, either as a symptom of nervous disease, or in health, by deep concentration or abstraction. In this state the mind is affected by impressions which are usually overlooked. It is impossible to doubt, that in many instances, sympathetic warnings of the death or illness of absent friends have been experienced. Every one knows of some such instances, and it has been frequently stated, I believe correctly, that the persons who received the warnings, were those of whom the dying or sick person was earnestly thinking at the moment. At p. 467, I have alluded to a case in which this sympathy was felt at the distance of 100 miles; and in Part I., I have mentioned the case of a lady, related to me, who frequently had such warnings of the death of friends at still greater distances, which were always found true. The following cases are well attested. They are interesting, because, if we regard them as dreams, they are dreams occurring,

at the same moment, to different persons, who all supposed themselves awake.

Case 59.—A gentleman of rank and property in Scotland served in his youth in the army of the Duke of York in Flanders. He occupied the same tent with two other officers, one of whom was sent on some service. One night, during his absence, this gentleman, while in bed, saw the figure of his absent friend sitting on the vacant bed. He called to his companion, who also saw the figure, which spoke to them, and said he had just been killed at a certain place, pointing to his wound. He then requested them, on returning to England, to call at a certain agent's house, in a certain street, and to procure from him a document of great importance for the family of the deceased. If the agent, as was probable, should deny the possession of it, it would be found in a certain drawer of a cabinet in his room. Next day, it appeared that the officer had been shot, as he had told them, in the manner, and at the time and place indicated. After the return of the troops to England, the two friends, walking together one day, found themselves in the street where the agent lived, and the request of their friend recurred to both, they having hitherto forgotten it. They called on the agent, who denied having the paper in question, when they compelled him, in their presence, to open the drawer of the cabinet, where it was found, and restored to the widow. Such is, briefly, the story, which illustrates the effect of sympathy in producing the vision of the absent man at the moment of his death. It may be ridiculed as a ghost story; but as I first heard it from a relative of my own, who

was a neighbour in the country to the gentleman to whom it happened, and had often heard it from himself, as I subsequently heard it confirmed by the gentleman himself; and as I know that many others had it from him, I am satisfied that the facts are true. Even if we suppose the persons who saw the vision to have heard the details given by the figure from him when alive, and to have forgotten them, which is not likely, how are we to account for both seeing the same vision at the same time? I may add, that a lady of rank, who had often heard the story, told me, that when she or some one else once spoke of it in a company, a gentleman present said, "Perhaps you are not aware that the officer whose figure was seen was my father, and that I hold certain property by virtue of the very document which was so recovered."

Case 60.—An officer occupied the same room with another officer in the West Indies. One night he awoke his companion, and asked him if he saw any thing in the room, when the latter answered that he saw an old man in the corner, whom he did not know. That, said the other, is my father, and I am sure he is dead. In due time, news arrived of his death in England at that very time. Long afterwards, the officer took his friend who had seen the vision to visit the widow, when, on entering the room, he started, and said, That is the portrait of the old man I saw. It was, in fact, the portrait of the father, whom the friend had never seen, except in the vision. This story I have also on the best authority; and every one knows that such stories are not uncommon. It is very easy, but not satisfactory, to laugh

at them as incredible ghost stories; but there is a natural truth in them, whatever that may be.

Case 61.—The next case is one widely known, but interesting from the fact that the vision was seen by many persons. At a mess-table in America, the whole of the officers present saw the door open, and a figure pass through the room to an inner room. It was that of an absent comrade. As the figure did not reappear, and there was no other issue from the inner room, the company, surprised, looked into the inner room, and found it empty. It appeared that the person seen, died or was killed at the same time. Here it is very remarkable, that the sympathy to which we must, in all probability, ascribe the vision, affected so many persons. But the most striking fact was, that one officer, who had never seen the absent man, saw the figure. Some years afterwards, this officer, (a very distinguished one,) being in the streets of London, along with another who had also been present when the figure was seen, exclaimed, on seeing a gentleman, "There is the man whose figure I saw!" "No," replied his friend; "it is not he, but his twin brother." So that the officer, who had never seen the dead man, except in the vision, recognised his brother by his strong likeness to the figure he had seen.

Case 62.—A lady saw, in a spontaneous vision or dream, a hand taking a brooch from her desk, where she had shortly placed it before. She saw the hand so plainly, that she could have pointed it out among a hundred, and recognised it as the hand of one of her servants. When morning came, the desk was examined, and the brooch was gone. As

it was not ascertained, in this case, by whom it had been taken, we have not the full proof of the accuracy of the vision; but it is nevertheless interesting. The same lady exhibited many remarkable phenomena; but was not found to be clairvoyant in the magnetic sleep. On one occasion, she fell into a state of trance, resembling death, and was supposed to be dead; but, as happens in many similar cases, she was conscious, and quite aware of what was passing, without the power of making the slightest movement, or of uttering a sound. For this case I am indebted to Mr. Atkinson.

Spontaneous Retrovision.

In the preceding cases, there has always occurred the vision of a dying person, then at a distance, and it is this which I am disposed to ascribe to what we call sympathy between certain persons in regard to events then passing. But it would appear that a similar sympathy may exist in reference to past events, just as we have seen retrovision occurring in clairvoyance. It is well known, that in all ages, and in every country, the belief has prevailed that certain places are visited by visions of the former inhabitants, and, according to popular belief, this occurs chiefly where crimes have been committed. It is easy to see how many such stories have originated in the minds of the timid, the ignorant, and the superstitious, perhaps from dreams, or from waking visions; and how they may have come to be much exaggerated and distorted. But there appear to be cases in which such an explanation is

hardly admissible, and in which the same vision has presented itself, at long intervals, to many different persons, many of whom had never heard of them. Every one must have heard of many such cases, apparently well attested; and I confess that I find it difficult to convince myself, that this universal belief is altogether destitute of a true natural foundation. On the contrary, just as Reichenbach has shown, that one kind of apparations is caused by luminous odylic emanations from dead bodies, or from other objects, I am inclined to think that a careful study of Animal Magnetism would clear up other kinds of visions or spectres. And since persons in the magnetic state may have distinct visions of past events, so we may imagine persons, not actually in that state, but in one approaching to it, in which they are intensely susceptible to magnetic influences, to possess, occasionally, the power of seeing past events imaged before them. The chief difficulty is to understand how any vision comes to be attached to any special locality. But since highly lucid and sensitive subjects often perceive the traces of persons in places where they no longer are, we may suppose such traces to adhere to places, and to act on or be perceived by the sensitive, at a great distance of time. The following case will illustrate the phenomenon alluded to. I have it on very good authority, and have every reason to believe that the facts occurred as here stated.

Case 63.—In an old house near Edinburgh, long since pulled down, resided a family, in which was a negro servant, who slept in a wing of the house. The first time he slept there, he saw a vision, which

nearly terrified him out of his senses. (It is to be remembered that negroes are very sensitive to the magnetic influence.) In the middle of the night, he saw the figure of a lady, richly dressed, but without her head, and carrying a child, pass through his room. When he spoke of it, the family, who had only recently rented the house, ridiculed him, and said he must have been drunk or mad. But he declared he had been quite sober. He was, however, compelled to sleep there again, and again saw the vision, and this went on till it was considered cruel to insist on his sleeping there, from the distress and terror it occasioned. When the vision was mentioned to persons belonging to the family who were the proprietors of the house, it was instantly recognised as one which had often appeared to those who slept in that room. Many years afterwards, the house was pulled down, and in a hollow in the wall of that room was found a box, shorter than a coffin, in which were the remains, the bones, of a female and of a child, the head of the female being at the side, and not in its natural place. A lady who heard of this, and had also known of the negro's vision, found him, now an old man, living in a remote part of the country, and without telling him what had been found, got him to tell the story of his vision, which he did, word for word, as above stated, and, even at that period, with every sign of terror. The only idea I can form of the cause of the vision, which was known in the family to have appeared to various persons, is this, that some influence, of a magnetic or odylic nature, proceeding from the remains, acted on sensitive persons within its reach,

so as to cause them to have a clairvoyant vision of the past.

The following case, which was mentioned to me by Sir David Brewster as well attested, is of a similar nature. I do not remember the names of the parties, but I believe the case has been published.

Case 64.—A nobleman one day went to hear a very distinguished Professor of Philosophy lecture in Berlin. During the lecture, which turned on apparitions, he observed the Professor to be much agitated; and after it was over, he mentioned this to the Professor, and begged for an explanation. This he gave, observing that the subject was one on which he could not dwell without deep emotion. It appeared that he had once been appointed to a living in East Prussia, where his predecessor was a priest generally respected. The first time he slept there, he saw, as he awoke in the morning, the figure of a priest cross the room leading two children by the hand, and disappear behind the stove. If I remember rightly, he recognised the priest he saw to be the late incumbent, from a portrait in the room. Having discovered it was a vision he had seen, he made some enquiries, and was informed that two children, supposed to be natural children of the late incumbent, and who lived with him, had disappeared. For some time nothing more was discovered; but when it became necessary to light a fire in the stove, behind which the figures had vanished, a most offensive smell was observed to proceed from the fire, which would not burn properly, and, on examination, and taking down the wall of the stove, the remains of two children were found concealed in it.

I shall here mention another case, kindly communicated to me by Sir David Brewster. It is that of the "Tower Ghost." Unlike the two preceding cases, the origin of it is quite obscure.

Case 65.—"At the trial of Queen Caroline, in 1821, the guards at the Tower were doubled, and Col. S., the keeper of the Regalia, was quartered there with his family. Towards twilight, one evening, and before dark, he, his wife, son and daughter, were sitting, listening to the sentinels, who were singing and answering one another, on the beats above and below them. The evening was sultry, and the door stood ajar, when something suddenly rolled in through the open space. Col. S. at first thought it was a cloud of smoke, but it assumed the shape of a pyramid of dark thick gray, with something working towards its centre. Mrs. S. saw a form. Miss S. felt an indescribable sensation of chill and horror. The son sat at the window, staring at the terrified and agitated party, but saw nothing. Mrs. S. threw her head down upon her arms on the table, and screamed out, 'Oh! Christ! it has seized me!' The Colonel took a chair, and hurled it at the phantom, through which it passed. The cloud seemed to him to revolve round the room, and then disappear, as it came, through the door. He had scarcely risen from his chair to follow, when he heard a loud shriek and heavy fall at the bottom of the stair. He stopped to listen, and in a few minutes the guard came up and challenged the poor sentry, who had been so lately singing, but who now lay at the entrance in a swoon. The serjeant shook him rudely, declared he was asleep on his post, and put

him under arrest. Next day, the soldier was brought to a court-martial, when Col. S. appeared on his behalf, to testify that he could not have been asleep, for that he had been singing, and the Colonel's family had been listening, ten minutes before. The man declared that, while walking towards the stair entrance, a dreadful figure had issued from the doorway, which he took at first for an escaped bear, on its hind legs. It passed him, and scowled upon him with a human face, and the expression of a demon, disappearing over the Barbican. He was so frightened, that he became giddy, and knew no more. His story, of course, was not believed by his judges, but he was believed to have had an attack of vertigo, and was acquitted and released on Col. S.'s evidence. That evening, Col. S. went to congratulate the man; but he was so changed that he did not know him. From a glow of rude health in his handsome face, he had become of the colour of bad paste. Col. S. said to him, 'Why do you look so dejected, my lad? I think I have done you a great favour in getting you off; and I would advise you in future to continue your habit of singing.' 'Colonel,' he replied, 'you have saved my character, and I thank you; but as for any thing else, it little signifies. From the moment I saw that demon, I felt I was a dead man.' He never recovered his spirits, and died next day, forty-eight hours after he had seen the spectre. Col. S. had conversed with the serjeant about it, who quietly remarked, 'It was a bad job, but he was only a recruit, and must get used to it, like the rest.' 'What!' said Col. S., 'have you heard of others seeing the same?" 'Oh, yes,' an-

swered the serjeant; 'there are many queer, unaccountable things seen here, I assure you, and many of our recruits faint a time or two, but they get used to it, and it don't hurt them.' Mrs. S. never got used to it. She remained in a state of dejection for six weeks, and then died. Col. S. was long in recovering from the impression, and was reluctant to speak of it; but he said he would never deny the thing he had seen."

It is evident that, in this case, the fatal results were chiefly caused by terror; but the essential fact is, that something was seen, and that, too, by different persons, and that similar things had been seen before. It is worthy of notice, that what to some appeared as a horrible human form, appeared to others as a mass of grey smoke, and was not visible to others. Now, this is one of the characters of odylic light. Some cannot see it; others see only a faintly luminous grey smoke; others a more luminous and less dense vapour; and others a bright light; the differences being caused by various degrees of sensitiveness, and by the different distances at which the light is seen, as well as its various degrees of intensity. If it be asked, Could a mere shapeless luminous cloud or emanation assume a human form merely by the force of imagination? we must admit this to be possible. But we do not know that all odylic emanations are shapeless, when viewed at the proper distance; nor do we know that they may not, in some cases, possess the form of that from which they are derived.

Spontaneous Prevision.

We now come to Spontaneous Prevision. This has been recorded, as occurring in all ages; sometimes in the form of dreams, at other times in that of waking visions or second sight. By far the most remarkable, because the best attested, instance in modern times, is the celebrated prediction of M. Cazotte, concerning the events of the Reign of Terror. I shall give it entire, and I shall only premise, that it was well known, in all its details, both in Paris and London, at a time when every one thought it a mere dream. I have seen persons who heard of it very soon after it was delivered, and who remembered hearing it ridiculed in society as absurd. It is particularly worthy of notice, that Cazotte, who was a man of a very peculiar turn of mind, and much addicted to the study of occult science, was also subject to fits of abstraction, reverie, or dreaming, in which he seems to have been clairvoyant, and that this was far from being the only occasion in which he uttered predictions which were verified. He is to be considered as a man subject to fits of spontaneous lucidity, which, in his case, often took the form of prevision. The following account is extracted from the posthumous memoirs of Laharpe.

Case 66.—"It appears but as yesterday; yet, nevertheless, it was at the beginning of the year 1788. We were dining with one of our brethren at the Academy,—a man of considerable wealth and genius. The company was numerous and diversified—courtiers, lawyers, academicians, &c.; and, according to custom, there had been a magnificent

dinner. At dessert, the wines of Malvoisin and Constantia added to the gaiety of the guests that sort of license which is sometimes forgetful of *bon ton* :—we had arrived in the world, just at that time when anything was permitted that would raise a laugh. Chamfort had read to us some of his impious and libertine tales, and even the great ladies had listened without having recourse to their fans. From this arose a deluge of jests against religion. One quoted a tirade from the *Pucelle;* another recalled the philosophic lines of Diderot,—

> 'Et des boyaux du dernier prêtre,
> Serrer le cou du dernier roi,'

for the sake of applauding them. A third rose, and holding his glass in his hand, exclaimed, '*Yes, gentlemen, I am as sure that there is no God, as I am sure that Homer was a fool;*' and, in truth, he was as sure of the one as of the other. The conversation became more serious; much admiration was expressed on the revolution which Voltaire had effected, and it was agreed that it was his first claim to the reputation he enjoyed :—he had given the prevailing tone to his age, and had been read in the ante-chamber, as well as in the drawing-room. One of the guests told us, while bursting with laughter, that his hairdresser, while powdering his hair, had said to him—'*Do you observe, sir, that although I am but a poor miserable barber, I have no more religion than any other.*' We concluded that the revolution must soon be consummated,—that it was indispensible that superstition and fanaticism should give place to philosophy, and we began to calculate the probability of the period when this should be, and which

of the present company should live to see the *reign of reason.* The oldest complained that they could scarcely flatter themselves with the hope; the young rejoiced that they might entertain this very probable expectation;—and they congratulated the Academy especially for having prepared the *great work*, and for having been the great rallying point, the centre, and the prime mover of the liberty of thought.

"One only of the guests had not taken part in all the joyousness of this conversation, and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the illuminati. He spoke, and with the most serious tone. 'Gentlemen,' said he, 'be satisfied; you will all see this great and sublime revolution, which you so much admire. You know that I am a little inclined to prophesy: I repeat, you will see it.' He was answered by the common rejoinder, '*One need not be a conjuror to see that.*' 'Be it so; but perhaps one must be a little more than conjuror, for what remains for me to tell you. Do you know what will be the consequence of this revolution,—what will be the consequence to all of you, and what will be the immediate result,—the well-established effect,—the thoroughly recognised consequence to all of you who are here present?' 'Ah!' said Condorcet, with his insolent and half-suppressed smile, 'let us hear,—a philosopher is not afraid to encounter a prophet.' 'You, Monsieur de Condorcet, you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken, in order to escape from execution,—from poison,

which *the happiness* of that time will oblige you to carry about your person.'

"At first astonishment was most marked, but it was soon recollected, that the good Cazotte is liable to dreaming, though apparently wide awake, and a hearty laugh is the consequence. 'Monsieur Cazotte, the relation you give is not so agreeable as your Diable Amoureux'—(a novel of Cazotte's).

"'But what diable has put into your head this prison and this poison, and these executioners? What can all these have in common with philosophy and the reign of reason?' 'This is exactly what I say to you; it is in the name of philosophy,—of humanity;—of liberty;—it is under the reign of reason, that it will happen to you thus to end your career;—and it will indeed be *the reign of reason;* for then she will have her temples, and indeed, at that time, there will be no other temples in France than the temples of reason.' 'By my truth,' said Chamfort, with a sarcastic smile, '*you* will not be one of the priests of those temples.' 'I do not hope it; but you, Monsieur de Chamfort, you will be one, and most worthy to be so; you will open your veins with twenty-two cuts of a razor, and yet you will not die till some months afterwards.' They looked at each other, and laughed again. 'You, Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be bled, six times in one day, during a paroxysm of the gout, in order to make more sure of your end, and you will die in the night. You, Monsieur de Nicolai, you will die upon the scaffold;—you, M. Bailly, on the scaffold;—you, Monsieur de Malesherbes, on the

scaffold.'—'Ah! God be thanked,' exclaimed Roucher, 'it seems that Monsieur has no eye, but for the Academy;—of it he has just made a terrible execution, and I, thank Heaven . . . . .' 'You! you also will die upon the scaffold.' 'Oh, what an admirable guesser,' was uttered on all sides; 'he has sworn to exterminate us all.' 'No, it is not I who have sworn it.'—'But shall we then be conquered by the Turks or the Tartars? Yet again . . . . .' 'Not at all; I have already told you, you will then be governed only by philosophy,—only by reason. They who will thus treat you, will be all philosophers,—will always have upon their lips the self-same phrases which you have been putting forth for the last hour,—will repeat all your maxims,—and will quote, as you have done, the verses of Diderot, and from La Pucelle.' They then whispered among themselves,—'You see that he is gone mad,'—for he preserved all this time the most serious and solemn manner. 'Do you not see that he is joking? and you know that, in the character of his jokes, there is always much of the marvellous.' 'Yes,' replied Chamfort, 'but his marvellousness is not cheerful,—it savours too much of the gibbet;—and when will all this happen?' 'Six years will not have passed over before all that I have said to you shall be accomplished.'

"'Here are some astonishing miracles,' (and this time it was myself who spoke,) 'but you have not included me in your list.' 'But you will be there, as an equally extraordinary miracle; you will then be a Christian.'

"Vehement exclamations on all sides. 'Ah,'

replied Chamfort, 'I am comforted; if *we* shall perish only when La Harpe shall be a Christian, we are immortal.'

"'As for that,' then observed Madame la Duchess de Grammont, 'we women, we are happy to be counted for nothing in these revolutions: when I say for nothing, it is not that we do not always mix ourselves up with them a little, but it is a received maxim, that they take no notice of us, and of our sex.' 'Your sex, ladies, will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever.' 'But what, then, are you really telling us of, Monsieur Cazotte?—You are preaching to us the end of the world.' 'I know nothing on that subject: but what I do know is, that you, Madame le Duchesse, will be conducted to the scaffold, you and many other ladies with you, in the cart of the executioner, and with your hands tied behind your backs.' 'Ah! I hope that, in that case, I shall have a carriage hung in black.' 'No, madame; higher ladies than yourself will go like you in the common car, with their hands tied behind them.' 'Higher ladies! what? the princesses of the blood?' 'Still more exalted personages.'—Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering:—they began to feel that the joke was become too serious. Madame de Grammont, in order to dissipate the cloud, took no notice of the reply, and contented herself with saying, in a careless tone,—'*You see that he will not leave me even a confessor.*' 'No, Madame, you will not have one, neither you,

nor any one besides. The last victim to whom this favour will be afforded, will be . . . . .' He stopped for a moment. 'Well! who then will be the happy mortal, to whom this prerogative will be given?' ''Tis the only one which he will have then retained —and that will be the king of France.'

"The master of the house rose hastily, and every one with him. He walked up to M. Cazotte, and addressed him with a tone of deep emotion:—'My dear Monsieur Cazotte, this mournful joke has lasted long enough. You carry it too far,—even so far as to derogate from the society in which you are, and from your own character.' Cazotte answered not a word, and was preparing to leave, when Madame de Grammont, who always sought to dissipate serious thought, and to restore the lost gaicty of the party, approached him, saying, 'Monsieur the prophet, who has foretold us of our good fortune, you have told us nothing of your own.' He remained silent for some time, with downcast eyes. 'Madame, have you ever read the siege of Jerusalem, in Josephus?' 'Yes! who has not read that? But answer as if I had never read it.' 'Well, then, Madame, during the siege, a man, for seven days in succession, went round the ramparts of the city, in sight of the besiegers and besieged, crying unceasingly, with an ominous and thundering voice, *Woe to Jerusalem;* and the seventh time he cried, *Woe to Jerusalem, woe to myself*—and at that moment an enormous stone, projected from one of the machines of the besieging army, struck him, and destroyed him.'

"And, after this reply, M. Cazotte made his bow and retired.

"When, for the first time, I read this astonishing prediction, I thought that it was only a fiction of La Harpe's, and that that celebrated critic wished to depict the astonishment which would have seized persons distinguished for their rank, their talents, and their fortune, if, several years before the revolution, one could have brought before them the causes which were preparing, and the frightful consequences which would follow. The enquiries which I have since made, and the information I have gained, have induced me to change my opinion. M. le Comte A. de Montesquieu, having assured me that Madame de Genlis had repeatedly told him that she had often heard this prediction related by M. de La Harpe, I begged of him to have the goodness to solicit from that lady more ample details. This is her reply:—

"'November, 1825.

"'I think I have somewhere placed, among my *souvenirs*, the anecdote of M. Cazotte, but I am not sure. I have heard it related a hundred times by M. de La Harpe, before the revolution, and always in the same form as I have met with it in print, and as he himself has caused it to be printed. This is all that I can say, or certify, or authenticate by my signature.—COMTESSE DE GENLIS.'

"'I have also seen the son of M. Cazotte, who assured me that his father was gifted, in a most remarkable manner, with a faculty of prevision, of which he had numberless proofs; one of the most remarkable of which was, that on returning home on the day on which his daughter had succeeded in

delivering him from the hands of the wretches who were conducting him to the scaffold, instead of partaking the joy of his surrounding family, he declared that in three days he should be again arrested, and that he should then undergo his fate; and in truth he perished on the 25th of Sept. 1792, at the age of 72.'

"In reference to the above narrative, M. Cazotte, jun., would not undertake to affirm that the relation of La Harpe was exact in all its *expressions*, but had not the smallest doubts as to the reality of the *facts*.

"I ought to add, that a friend of Vicq d'Azir, an inhabitant of Rennes, told me, that that celebrated physician, having travelled into Brittany some years before the revolution, had related to him, before his family, the prophecy of Cazotte. It seemed that, notwithstanding his scepticism, Vicq d'Azir was uneasy about this prediction.

"Letter on this subject addressed to M. Mialle by M. le Baron Delamothe Langon:—

"'You inquire of me, my dear friend, what I know concerning the famous prediction of Cazotte mentioned by La Harpe. I have only on this subject to assure you *upon* my honour, that I have heard Madame la Comtesse de Beauharnais many times assert that she was present at this very singular historical fact. She related it always in the same way, and with the accent of truth;—her evidence fully corroborated by that of La Harpe. She spoke thus, before all the persons of the society in which she moved, many of whom still live, and could equally attest this assertion.

"'You may make what you please of this communication.

"'Adieu, my good old friend. I remain with inviolable attachment, yours,

"'BARON DELAMOTHE LANGON.

"'Paris, Dec. 18th, 1833."'

—*La Harpe: Posthumous Memoirs*, Paris, 1806, vol. i. p. 62.

In Part I., I have mentioned the case of a lady, who had fits of spontaneous lucidity. Mr. Atkinson, to whom I am indebted for the instances of this power in that lady, given at p. 171, has kindly furnished me with some further details of her case, from which it appears that it also presented some phenomena of prevision.

Case 67.—The lady in question, is one possessed of the highest qualities both of mind and person, and has enjoyed the esteem and respect of many distinguished men. She has always had the power of clairvoyance, both as to present events, and sometimes as to future events, occurring spontaneously, and generally when she has been sitting alone and quiet in the evening, (that is, in circumstances favourable to abstraction or concentration of thought.) Her visions do not always relate to important events, but frequently refer to some trifling occurrence in the neighbouring street. At other times she will see clearly all the circumstances connected with the death-bed of a friend, the persons present, with other details, the whole facts perhaps not to be realised for some years, and then occurring as foreseen. Sometimes she sees what appears to be

mere optical delusions, as, for example, an empty arm-chair where no chair exists. But it is possible that even these visions, if understood, or properly interpreted, might be found to have a meaning. The case narrated at p. 171, is an excellent example of her power of seeing present or passing events, and although I am not permitted to give in detail any instances of her prevision, I have no doubt that she has repeatedly possessed that power. It is indeed impossible to form a satisfactory theory to explain this, but neither can we explain the power of seeing passing events. One point in this case is very interesting, namely, that the lady, besides being subject to fits of spontaneous clairvoyance, is also, as might be expected, of an exceedingly sensitive and impressible nature. Thus, on one occasion, when a gentleman visited her house, she experienced a very uncomfortable sensation so long as he was present, and observed a spot or sore on his cheek. Two days after, a similar spot or sore appeared on her own cheek, in precisely the same situation, and with the same characters. It is evidently in such idiosyncrasies that spontaneous clairvoyance is most likely to appear.

To Mr. Atkinson, who has profoundly and acutely studied the whole of this subject, I am also indebted for the following instance of spontaneous prevision, in the shape of a dream, in the words of the gentleman who had the dream.

Case 68.—" My brother, who was an officer in the Royal Engineers, and to whom I was tenderly attached, died in the West Indies in the autumn of 1826. As well as I can recollect, about a month

before the news of his death arrived, I had the following dream concerning him. I was then pursuing my studies in the University of Dublin, and used generally to spend my evenings at a friend's house. I dreamed that, on returning to my lodgings one night, I received a message from my uncle, who resided in Dublin, to come to him directly; that I accordingly went, and was ushered into his private room; that he was seated at his desk in a particular corner, and asked me to take a chair at the fire. He then told me, he was sorry to say that he had bad news to communicate to me respecting my brother, and that, in fact, he was no more. I thought that I then immediately replied, Is there any evidence to show in what state of mind he died? to which my uncle replied there was, and then handed to me the letters which he had received, upon which I took my departure. Such was the dream, and it made so strong an impression on my mind that I was greatly distressed, and could not, as I had always hitherto done, make mention of him in my prayers. I related the dream, at the time, to the lady to whom I was afterwards married, and she has a perfect recollection of all the circumstances. After a little time, the impression wore off, and I had nearly forgotten it, when returning to my lodgings one evening, I was informed that my cousin had called, and had left an urgent request for me to proceed to his father's house as soon as I came home. I accordingly went, and was shown into his room; he was seated in the same spot in which I had seen him in my dream; the desk, papers, and even candles, were in exactly the same position. He invited me to a chair at the

fire, and the same conversation took place, *verbatim*, as in my dream. He made the communication to me precisely in the same words, and I made exactly the same reply, as related above. He then handed me the letters, and I took my leave, being too much agitated and shocked to continue the conversation. But strange to say, I did not recollect the dream till the interview was over, when it suddenly recurred to me, with very startling effect." Mr. Atkinson adds: "The subject of this dream is a clear and sober-minded clergyman, greatly respected by all who know him, and on the accuracy of whose statements you may place the fullest reliance."—It is, I think, evident that mere coincidence is not sufficient to account for the accuracy of this prevision, even were it a solitary case. And if the facts be admitted, they are quite as marvellous and inexplicable as any recorded prediction whatever.

Case 69.—A lady, who had left her only child in Edinburgh, and was then in Germany, told me at the time that she had seen a vision or dream of her son seriously ill in bed, and of his nurse standing in a particular spot, where he could not see her, in great distress, watching the sick child. On returning home, she pointed out the spot where she had seen the nurse, who had stood for a long time there, watching her patient. She was then informed that he had been seriously ill, which had not been mentioned before, as he had soon recovered. But while abroad, she had often told me that, from what she saw, she felt sure he had been very ill, although her letters had only alluded to a very slight indisposition. I cannot now ascertain whether this vision

occurred precisely at, or before or after the time at which the child was so ill. It was certainly very near to the time.

Case 70.—Major Buckley, twenty-three years ago, before he had heard of Animal Magnetism, was on the voyage between England and India, when one day a lady remarked, that they had not seen a sail for many days. He replied, that they would see one next day at noon, on the starboard bow. Being asked by the officers in the ship how he knew, he could only say that he saw it, and that it would happen. When the time came, the captain jested him on his prediction, when at that moment a man who had been sent aloft half an hour before, in consequence of the prophecy, sung out, "A sail!" "Where?" "On the starboard bow."—I consider this case interesting, because it tends to show a relation between magnetic power, which Major Buckley possesses in an eminent degree, and susceptibility to the magnetic or other influences concerned. The same combination is found in Mr. Lewis.

Case 71.—A soldier in a Highland regiment, then in America, named Evan Campbell, was summoned before his officer for having spread among the men a prediction that a certain officer would be killed next day. He could only explain that he had seen a vision of it, and that he saw the officer killed, in the first onset, by a ball in the forehead. He was reprimanded, and desired to say no more about it. Next day, an engagement took place, and in the first attack the officer was killed by a ball in the forehead. I am told that this instance of second sight may be entirely depended on.

The above cases are only a few out of many that might be adduced, and tend to show that, by some obscure means, certain persons, in a peculiar state, may have visions of events yet future. And indeed it is only by admitting some such influence, that we can at all account for the fulfilment of prophetic dreams, which, it cannot be doubted, has frequently taken place. Coincidence, as I have before remarked, is insufficient to explain even one case, so enormously great are the chances against it; but when several cases occur, it is absolutely out of the question to explain them by coincidence.

LETTER XIX.

Therapeutic Use of Animal Magnetism.

This part of the subject may be considered under several heads. First, the use of Animal Magnetism in relieving pain and curing disease; secondly, its use in preventing pain in surgical operations; thirdly, the use of magnets, crystals, and other inanimate objects, as well as of magnetised water, or magnetised objects of any kind; and, lastly, the use of clairvoyance in diagnosis. My own experience in these matters is very limited indeed, so that I cannot enter into minute details; but I have seen enough to convince me, that Animal Magnetism is a most powerful and valuable ally to the physician. I have already mentioned, that the persons magnetised by me have generally been healthy; but I have also described one case, that of the blind Mr. H. W., in which, without intention on my part, I cured him of an obstinate and annoying discharge from the nose, by a few operations. A remarkable improvement also took place in his general health, insomuch that, after fifteen or twenty operations, his whole aspect was changed for the better, and his strength and spirits very much improved. At the same time, a slow but steady improvement in his eyesight has continued to appear, he having now, in about three months, been operated on nearly fifty times. It is,

of course, impossible to say whether his sight will ever be restored; but the results, up to the present time, are such as to yield some hope, and the state of the eye, externally, has certainly undergone a most marked change, so that it is now natural in colour and moisture, which was not the case when I began.

Every one who tries it will find that, by means of Animal Magnetism, various pains, especially neuralgic and rheumatic pains, may be very often and easily relieved. Cases of this kind occur every day. You will find, in the *Zoist*, and in the foreign journals, innumerable cases recorded, most of them by medical men, of cures effected by Animal Magnetism, and very often in cases which had baffled all other treatment. It appears that some individuals possess much greater curative virtue than others, although all healthy persons probably possess the power of curing in this way in a greater or less degree. The celebrated Valentine Greatrakes obviously possessed an unusual share of magnetic power; but, at the present day, we have a remarkable instance of it in Mr. Capern, a gentleman of Devonshire, who has just published a small work, giving an account of his magnetic practice. This work, which is a simple, unaffected statement of facts, is well worthy of perusal, and I cannot do better than refer you to it. I might quote also many other instances of magnetic cures, performed by persons known to me, and among them a large number by Mr. Lewis, whose power is very great; but my space forbids me to do this, and it would lead to a tedious repetition of details. In connection with the use of Animal Magnetism as a

curative agent, I prefer, therefore, to give some extracts from a communication kindly made to me by Mr. H. G. Atkinson, who not only has great magnetic power, but very great experience, and has studied the whole subject profoundly. It will be seen that his observations illustrate some very important points in magnetic treatment, and more particularly the very curious question of the transference of pain or disease. Mr. A. describes his first experiment on the conveyance of magnetic influence to a distance, by means of inanimate objects, as follows:—

Case 72.—"I was requested by a physician to try the effect of mesmerism on a lady who was suffering fearfully from tic, a complaint to which she had been subject for many years. The trial was most successful, but before a cure could be effected, the lady was obliged to go to Paris with her husband. Now, as my peculiar influence had so good an effect upon her, it seemed most desirable to continue the process, if possible; and as I had already tested the fact, that mesmeric power could be conveyed by water, cotton, leather, and other substances, I suggested the plan of sending her mesmerised gloves by post to Paris. The experiment succeeded perfectly; the glove put on her hand always sent her into mesmeric sleep, and relieved her intense suffering, which all other means had wholly failed to do. The mesmerised glove by use gradually lost its property, and then failed to cause sleep, after a third time; so that I had to send newly mesmerised gloves every week, and the old ones were from time to time returned, to be charged afresh. This led to

the observation of a very striking fact. I found that, before I could renew the healthy power, I had to remove the unhealthy influence or contagion, which the glove had absorbed from the patient. I felt in my hand, on approaching the old gloves, the same unpleasant sensations as I have from touching a diseased individual, besides absolute pain from the tic. The sensations were as clear and unmistakeable as those of heat from a flame, or of the roughness or smoothness of objects. The pain was the same in character as that of the patient. After I had mesmerised the glove for two or three minutes, the sensations ceased, and the glove was now cleansed from the influence it had absorbed and brought with it. The sensation now was the same as I have when I relieve pain by mesmerising; when I can tell at once that the pain is relieved. I was in fact a complete mesmerometer, and had within myself the most convincing proof of the mesmeric fact, and of its relation to ordinary contagion. It might be supposed, that the influence of the gloves on the patient was due only to the imagination; but I tested this, by sending sometimes unmesmerised gloves, and at other times such as had been used by the patient, without doing any thing to them; and always found that the unmesmerised gloves had no effect, and the used gloves a most disagreeable one. I have made the experiment in a great many cases, and with the same results. The perception I had of pain and other states appeared at first very strange to me, as if it was a new sense; but I soon became familiar with it, so that it ceased to attract notice. My patients used to try to deceive me as

to their pains, but could never succeed, and they used to remark that I knew their sensations better than they did. When mesmerising nervous patients, I have felt a prickling sensation in my hand, but as soon as the sleep came on, I felt a slight shock, as it were; all disagreeable feelings ceased, and I experienced an agreeable influence in their place. On the occurrence of any decided change in the patients, as from trance to somnambulism, I felt the same slight shock. I have found that one's own peculiar mesmeric power may be in a measure conveyed to another, and also that the peculiar mesmeric state or sleep may be conveyed from one patient to another. This accounts for the occasional contagion of fits, and for such phenomena as the contagious preaching mania in Sweden. I have experienced the same sympathetic influence as in the case of gloves, from letters, especially if the paper were glazed; and I could thus tell the state of the patient before reading the letter. Sometimes the heat and prickling have been so strong, that I have laid the letter on the table, to read without touching it. The influence from a feverish state would cause my hand to feel hot and feverish, even to others, the whole day. On one occasion, on reading a letter from a distance, I had the sensation of tears. It was so strong, that I felt sure the writer had been in tears while writing it, although nothing in the case, or in the letter, led to this conclusion. It proved, however, on enquiry, that the writer had been in tears, and that the tears had fallen on the paper. In one case, in which the patient, a lady, was too sensitive to be treated in the usual way, I gave her mesmerised

water, which immediately caused her to sleep, and she was thus cured of sleeplessness. Once, when she sent for the water, I could not venture to mesmerise it, as I had just been mesmerising a diseased subject, so I sent ordinary water, without any remark. In a few days, I received a note to say, that the water had lost its power, and no longer caused sleep. On one occasion I breathed a dream into a glove, which I sent to a lady; the dream occurred. One of the ladies above mentioned, with her whole family, are sensitive to the approach of iron, which recals the faculty possessed by some, of discovering veins of ore, or springs of water under ground. I found that if, when engaged in mesmerising for pain, my mind was bent on what I was doing, I received little or no influence. I could at will either impress the patients, or absorb their condition. In either case, if the will was active, the influence never affected me beyond the hand used; but if I were thinking of other things, I experienced the whole symptoms of the patients, so far as pain was concerned; and I thus approached to the state of the somnambulist who detects the diseases of others.—The following is a remarkable instance of sympathy. I had mesmerised a young lady, who was living with my brother and sister, twenty miles from town. She proved an excellent clairvoyante. One Sunday I was walking with a lady, after church, in her garden, in St. John's Wood, when I found the dead body of a new-born infant, wrapped up in a clean cloth; it must have been thrown over the wall. Next morning I received a note from my sister, telling me that my patient had on the Sunday, after

church, insisted on taking her all about the garden to look for a baby, because she was sure she should find one. Once when I had been mesmerising the same young lady before a company, and was making a cross pass to wake her, a lady standing close by received the influence from my hand, and ran away screaming like one possessed. From that time, whenever I mesmerised my patient, which was at very uncertain times, when I could get away from London, this lady, living four miles off, fell into mesmeric sleep at the same time, and her case exhibited the same phenomena of clairvoyance. Two of my patients fell into a dead sleep or trance, so deep that I believe you might have cut them to pieces, and they would have felt nothing. No ordinary means could arouse them; yet if a drop of water fell, even on their dress, it immediately set them a-trembling; the touch of a piece of silver convulsed them with laughter, which the touch of another metal instantly stopped. The trembling and laughing seemed wholly without consciousness, a kind of life in death, or merely spasmodic. I have seen and heard some patients writhe and groan and scream as if in agony, and yet on awaking declare they had had delightful dreams. Here a conscious and an unconscious state seem to exist together, so that the persons may be truly said to be *beside themselves*. One lady whom I know, suffers acutely from the contact of metals. She feels a pricking sensation, with general discomfort, and at times even sickness. A brass thimble caused her finger to swell, and she was forced to leave it off. She is compelled to eat with wooden spoons, and to use her

handkerchief to open the door when the door-handle is of metal. This sensitiveness is not uncommon, and should be carefully attended to, as it may be the unsuspected cause of much suffering. In general, medical men pay no attention to such things, and call them nervous or hysterical, and thus save the trouble of investigation. Sir C. Bell said that the eternal answer of the indolent is, 'It is hysterical.' But supposing them hysterical, what then? They are not the less real nor the less interesting."

The above extracts contain a number of facts well worthy of consideration, in reference to the curative agency of Animal Magnetism; and may serve to show how much there is for us to learn, and how much any of us might contribute to the advancement of knowledge in these obscure subjects, if we availed ourselves of our opportunities with the same zeal and the same patience as Mr. Atkinson. I ought to mention that Mr. A. is not a medical man, but has often generously devoted his time for weeks and months to the relief of suffering; and it is in this benevolent occupation that he has met with so many interesting facts, of which a few are briefly sketched above. It will be observed, that several of the facts above related tend to throw light on the propagation of disease by contagion, and if duly investigated, may lead to results of great importance. We may also see, in the very powerful effects produced by inanimate bodies, such as metals, a glimpse of the principle on which the effects of minute doses of medicines are produced in certain constitutions. It cannot be doubted, that in some cases the infinitesimal doses used in Homœopathy do produce strong

and marked effects, which cannot be explained on the ordinary principles of medicine; but we can see how, in susceptible subjects, not only a minute dose, but the mere approach of certain substances, may have a decided action. Many persons in the magnetic sleep, or in a certain stage of it, exhibit a singular degree of sensitiveness to the influence of different substances; and Reichenbach has proved that the same sensitiveness, in various degrees, is found in many persons in the ordinary conscious state, so that, by feeling the substances, or even the bottles which contain them, these persons can infallibly distinguish one from the other.

It is quite unnecessary to give details of cases concerning the possibility of magnetising water, and other substances, so that they shall act strongly on the susceptible. Nothing, as Reichenbach justly remarks, can more satisfactorily prove the existence of an influence, capable of being transferred from the hand of the operator to the patient, or to any substance, than this simple, fundamental experiment. Any one may easily satisfy himself of the fact, as soon as he finds a case in which he can produce the magnetic sleep.

As to the action of magnets, crystals, and metals, numerous cases occur, and are daily to be met with, in which pain is relieved by the contact or approach of these bodies. I know of one lady, subject to severe nervous headaches, who is relieved at once by holding in her hand a large crystal of fluor spar, which generally throws her into magnetic sleep. The effect is so well marked, that when she suffers, her children always beg her to use the crystal. But

in exact correspondence with what Reichenbach has observed, the position of the poles of the crystal must be reversed if it be shifted from one hand to the other. The action of magnets, and even of galvanic rings, in relieving rheumatic pains, is very far from being imaginary in many cases. It has been generally rejected by medical men, because they could not explain it; and it has been said, that since the galvanic rings could not cause a current of galvanic electricity, they could have no effect. But this is a *non sequitur.* Not only rings of two metals, but rings or other masses of one metal, often produce strong effects, relieve pain, and cause sleep; as do magnets also; and on the principles developed by Reichenbach, they act, not by electricity, nor by ferro-magnetism, but by their odylic force. Instead of rejecting the facts, therefore, on theoretical grounds, or because we cannot explain them, we ought rather to multiply our observations, and from them, in process of time, deduce our theory or explanation.

With regard to the use of Animal Magnetism or clairvoyance in diagnosis, I have already given several instances of it, and from what I have seen, I am satisfied that, with a good subject, much may be done in this way. Did my space permit, I could give very many instances, in the practice of others, in which the clairvoyant, either by contact with the patient, or with the aid of his hair or handwriting at a distance, has most accurately described the whole symptoms, and often has detected the true, though unsuspected cause of these. As my space, however, is exhausted, I shall only quote one recent case, very briefly.

Case 73.—Count K., a Polish nobleman, gave me the address of a letter in the handwriting of a cousin of his, a Polish lady, living in Poland, whom I had never seen. He only knew that she was ill, but not the details of her illness. I sent the writing to Dr. Haddock, and requested him to try E. with it. She soon saw the lady, and described her, and went on to say that she was ill, and had been using mineral waters for her health. She described minutely the symptoms, which it is unnecessary to repeat here. Count K. sent the account to his cousin, and in her answer she states, that every thing the clairvoyante had said was exact, save that she did not think herself quite so weak as she appeared to the clairvoyante to be. It is very likely that the terms used may have been somewhat misunderstood on such a point, as they passed through several hands and two languages; but the symptoms were strikingly accurate. E. also gave her view of the cause of illness, but into that I do not enter, as it cannot be ascertained with certainty. But it is needless to point out the value of such a power, in obscure cases, when employed by a well-informed physician, and when the clairvoyant is found by experience to be trustworthy.

For some remarks on the use of magnetism in Insanity, I am compelled, by want of space, to refer to what is said at pp. 264 et seq.

I had collected a number of cases to illustrate the therapeutic action of Animal Magnetism, but I find I must omit them. This I do with the less regret, that this branch of the subject is sure to be worked

out by many persons, while the works of Dr. Esdaile and Mr. Capern, besides others, and the long lists of cases published in the Zoist by Dr. Elliotson, and many other medical men, as well as in the foreign Journals, has sufficiently established the great value and importance of magnetic treatment. Moreover, the cases which I had collected, being from the practice of others, and very much of the same character as the published cases, would merely have added to the size of the work, without the advantage of any thing new. No one who has attended to the subject can doubt the value of Animal Magnetism as a therapeutic agent, and for the present we must admit this application of Animal Magnetism to be the most important, and to be worthy of the attentive study of medical men.

Dr. Esdaile's admirable work on Mesmerism in India, has firmly established the value of Animal Magnetism as a means of preventing pain during surgical operations; it has also been used extensively for that purpose, both in this country and in France. The fact, recently demonstrated here, to the satisfaction of many medical and scientific men, by Mr. Lewis and by Dr. Darling, that complete insensibility to pain, either general or local, may be produced in many persons in the conscious state, will tend to dissipate the incredulity which still lingers in some quarters as to the possibility of rendering patients insensible to pain by magnetism, even although some should still persist in ascribing the result to the imagination. In the conscious state, it is certainly done by suggestion, but it is also, without any suggestion whatever, a frequent feature of

the magnetic sleep. The essential point is, that such a state can be produced in various ways, and this can no longer be doubted by any one who has examined the subject. I have myself often seen it produced by others, and also produced it myself, both in the conscious state and in the magnetic sleep. In fact, this was done, in many instances, long before the powers of ether and chloroform were discovered; and although at that time many at once rejected the alleged fact, without enquiry, who afterwards at once admitted the corresponding fact in regard to ether, the evidence for both is, and always was, the same in kind. The only difference is, that in the case of ether, the existence of a drug, a tangible agent, is supposed by many to enable us to understand or explain the result, while, because in the magnetic power the agent is not tangible, they reject the fact. Nothing can be more illogical; for in the case of ether or chloroform, we only know *that they act*, but not *how they act*, which no one can explain; and, in the case of magnetism, whether we can explain it or not, the fact is equally certain. Besides, the magnetic sleep and insensibility to pain may be produced by means as tangible as ether, namely, by magnets, crystals, and other bodies, such as magnetised water. The following case will show, in addition to those already given, that in susceptible persons, ether or chloroform may be dispensed with, and the full effects produced by suggestion. The experiment was performed in my house, in the presence of Sir D. Brewster and Sir W. C. Trevelyan, besides others.

Case 74.—Mr. B., a student of medicine, was

found to be easily thrown either into the magnetic sleep, or the conscious impressible state, by Mr. Lewis. Mr. L., when the patient was quite conscious, gave him a handkerchief moistened with ordinary water, and told him that it was chloroform, and that he was to breathe it, and to become unconscious and insensible to pain. Although Mr. B. knew it to be water, he could not resist the suggested impression; he breathed exactly as one does with chloroform, and in about a minute became unconscious, when he was found utterly insensible to pain. On waking, he had no recollection of what had passed. Some time afterwards, he put the wet handkerchief in his pocket, and as long as it remained there, he fell asleep every few minutes, till Mr. Lewis removed it, when that effect ceased. Nothing can show more strongly the power of suggestion in certain states.

On the same evening I had occasion to observe a fact, which is of some importance, as showing that causes, hitherto unsuspected, may interfere with our experiments.

Case 75.—There were present on that evening, in all, ten persons, including Sir D. Brewster, Sir Walter C. Trevelyan, Mr. B., Mr. Lewis, Mr. H. W., the blind German formerly mentioned, and myself, besides four ladies. Mr. H. W., whom I was then in the habit of magnetising daily in the forenoon, told me, a few minutes after he entered the room, that he felt the influence of Mr. Lewis very strongly, and soon afterwards, while Mr. L. was trying to put Mr. B. to sleep in the front room, Mr. W., who was engaged in conversation in the back room, fell asleep. At the same time, Mr. B.,

who had gone into the sleep, suddenly woke. Mr. L. then showed his power of controlling the muscular motions of Mr. B., which he did for a time very completely, but all at once Mr. B. said, "I feel that you have no longer any power over me;" and at the same instant Mr. W., who was now nearer than before, fell into a deep magnetic sleep. Mr. L. was not aware of his having previously fallen asleep, and had not thought of affecting him; but it appeared as if he, being more susceptible, had twice carried off the influence from Mr. B., without knowing it. But this was not all; for it soon appeared, that all the four ladies were more or less affected, although Mr. L. had never tried to affect them. It was proposed that he should put one of the ladies fully to sleep, with the view of then awaking her, and thus removing her unpleasant sensations. This she declined; but Mr. L., at my request, tried to put her to sleep by silent volition. This had just begun to act, when Mr. B. came, not knowing what was going on, and sat down, nearer to Mr. L. than the lady; and almost instantly he fell asleep. The lady then allowed Mr. L. to put her to sleep, which he did, and then awoke her, now free from all unpleasant sensations; but as she awoke, Mr. B. again fell asleep. Another lady was then put to sleep, and was soon in a very deep sleep; but when I, observing Mr. B. asleep, spoke to him, and, finding that he would not answer me, took hold of his hand, he suddenly awoke, and at the same instant the sleeping lady, about 14 feet off, suddenly awoke also. All this was before the handkerchief was tried; and it plainly showed, that where a powerful magnetiser is

in the same room with several susceptible persons, the results are very apt to be very much confused, and experiments may fail which would succeed perfectly if only one susceptible subject were present.

I must now conclude, and I would do so by once more pointing out, that my object has not been to explain the facts I have described, but rather to show that a large number of facts exist, which require explanation, but which never can be explained, unless we study them. I am quite content that any theoretical suggestions I have made should be thrown aside as quite unimportant, provided only the facts be attended to; because I consider it too early for a comprehensive theory, and because I believe that the facts are as yet but very partially known.

But I think we may regard it as established; first, that one individual may exercise a certain influence on another, even at a distance; secondly, that one individual may acquire a control over the motions, sensations, memory, emotions, and volition of another, both by suggestion, in the conscious, impressible state, and in the magnetic sleep, with or without suggestion; thirdly, that the magnetic sleep is a very peculiar state, with a distinct and separate consciousness; fourthly, that in this state, the subject often possesses a new power of perception, the nature of which is unknown, but by means of which he can see objects or persons, near or distant, without the use of the external organs of vision; fifthly, that he very often possesses a very high degree of sympathy with others, so as to be able to read their thoughts; sixthly, that by these powers of clairvoy-

ance and sympathy, he can sometimes perceive and describe, not only present, but past, and even future events; seventhly, that he can often perceive and describe the bodily state of himself or others; eighthly, that he may fall into trance and extasis, the period of which he often predicts accurately; ninthly, that every one of these phenomena has occurred, and frequently occurs, spontaneously, which I hold to be the fundamental fact of the whole enquiry; Somnambulism, Clairvoyance, Sympathy, Trance, Extasis, Insensibility to pain, and Prevision, having often been recorded as natural occurrences. Tenthly, that not only the human body, but inanimate objects, such as magnets, crystals, metals, &c. &c., exert on sensitive persons an influence, identical, so far as it is known, with that which produces Animal Magnetism; that such an influence really exists, because it may act without a shadow of suggestion, and may be transferred to water and other bodies; and lastly, that it is only by studying the characters of this influence, as we should those of any other, such as Electricity or Light, that we can hope to throw light on these obscure subjects. Let us in the meantime observe and accumulate facts; and whether we succeed or not in tracing these to their true causes, the facts, if well observed, and faithfully recorded, will remain, and, in a more advanced state of science, will lead to a true and comprehensive theory.

FINIS.

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